PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

Vol. LXXVIII. No. 41 LANCASTER AND PHILADELPHIA, FRIDAY, OCTOBER 14, 1910. Whole Number 3105

Poetry.

OUTWARD!

BY W. J. CAMERON.

The sun's high and the moon's high;
The bay's a crescent of blue.
The ships of the world go by without,
But the great hill-gates stand round about,
And only the waves come through.

The town sleeps and the bay sleeps.
Tangled and golden brown,
The seaweed drifts on a dreaming sea,
Where anchored boats rock lazily,
As the waves lap, up and down.

The night comes and the wind comes;
Landward the white crests ride.
Hark to the voice in the wind that cries,
As it drifts like a bird 'twixt the sea and the skies,
There "is one that will go with the tide!"

The dawn's here and the day's here!
The wind ebbs out, and the sea.
The mists roll back and the hills are plain,
But the great sea-gates are narrow in vain,
For the sea-bird's out to the sea.
—From "Poems," (Longmans, Green & Co.)

EVENING.

BY JOHN G. WHITTIER.

Slow fades the vision of the sky,
The golden water pales,
And over all the valley-land
A gray-winged vapor sails.
I go the common way of all;
The sunset fires will burn,
The flowers will blow, the river flow,
When I no more return.
No whisper from the mountain pine
Nor lapsing stream shall tell
The stranger, treading where I tread,
Of him who loved them well.

But beauty seen is never lost,
God's colors all are fast;
The glory of this sunset heaven
Into my soul has passed,
A sense of gladness unconfined
To mortal date or clime;
As the soul liveth, it shall live
Beyond the years of time.
Beside the mystic asphodels
Shall bloom the home-born flowers,
And new horizons flush and glow
With sunset hues of ours.
—From "Sunset on the Bearcamp."

To sin by silence, when we should protest,
Makes cowards out of men.
The human race has climbed on protest;
Had no voice been raised against injustice, ignorance and lust,
The inquisition yet would serve the law,
And guillotines decide our least disputes.
The few who dare must speak and speak again
To right the wrongs of many. —Ella Wheeler Wilcox.

Contributions.

GATHERING THE FRAGMENTS.

BY REV. G. ARTHUR FRY.

In the miracle of the feeding of the five thousand, recorded by all the evangelists, is a very striking enforcement of the law of economy. As the Master had commanded his disciples to distribute the divinely-increased food supply among the multitudes, so after the distribution he instructs them to "gather up the fragments that remain, that nothing be lost." The over-abundance was not to be wasted. Those twelve basketfuls of gathered fragments, not needed now, were to constitute for the disciples their food supply for the days ahead. It was Christ's protest against extravagance and wastefulness, wherein he taught most impressively the law of economy, even in small things.

A prominent city minister has a popular lecture entitled "Rags and Old Iron," based upon the life of a rich man whose business is gathering remnants and things cast off. What other people cannot use he wants. Gathering rags and old iron, he has built up an immense business that has made him exceedingly wealthy, so that he can live in a palace, while those who sold to him their rags and old iron still live in small, humble homes. Gathering the fragments, he has made a fortune. Economy and thrift are largely the secrets of life's successes. Our political atmosphere is at present surcharged with the doctrine of the conservation of our natural resources. Loudly is it proclaimed by our honored ex-President, until it is on the lips of all our statesmen and politicians, and fills the columns of our newspapers, and what is it but a mighty warning against the practice of wastefulness so characteristic of the American people? In mill and factory, the men of industry are fast learning that in these days of sharp competition and close margins, success depends largely in the saving of the small things. Offal and by-products, once cast away as worthless, are now being utilized, and the profits of many a large enterprise depend altogether on the saving of what was once regarded as unavoidable waste. Up in the lumber regions of our state we saw the enforcement of this law of economy in small things. We saw great forests cleared of their trees and sawed into logs of various lengths. We saw those logs pass into mills and come out as boards, hubs, barrel-staves, shingles, laths and pales, while the small particles of apparently waste wood were converted into wood alcohol and charcoal. Even the sawdust and the shavings were drawn by rapidly moving fans into great tubes, to help the fires under the boilers generate steam to drive the saws and the planes. Not a particle of lumber is lost, and the success of the mills is due to the thorough equipment by which its wastes are used and turned into money. There is an old adage which says, "Take care of the cents and the dollars will take care of themselves." Take care of the small

things of life and life's big things will take care of themselves.

For most of us life is made up of little things. True, we are living in an age of big things. We talk about the big ship, the big store, the big factory. Bigness is a modern watchword. But if we are emphasizing bigness, 'tis because we appreciate more than ever the value of littles. The big enterprise is the one of many little details. The big store is composed of many small ones. The big industry is the consolidation of many lesser ones. Attention to little things has made bigness possible.

Earth's big men are those who pay scrupulous attention to its little things. They neglect not the cultivation of life's humble virtues, the practice of gentle courtesies, and the doing of little deeds of kindness. Let genius be found lacking in any of these things, and its greatness shrinks. A Napoleon, the conqueror of nations and maker of kings; and a Poe, literary star of the first magnitude, have their careers blighted by little sins that grew large, until they over-topped their genius. No man so great, none so brilliant, but letting the common virtues run to waste in his life, will dwarf his greatness. Ignoring life's gentle charities and its sweet domestic graces, character and home are full of poverty and want. Grasping for big things, we forget the small ones, and when these go to waste, there is famine in the heart and life is cold and cheerless. 'Tis because we waste so many small opportunities to do good, waste so many golden hours in idleness that we might use in self-improvement, that so many of us are poor spiritually, mentally and perhaps financially. Few indeed are the men who know how to economize their time and their resources. The hours and the days of life come to us laden with bread for the mind and heart, but we take only enough for present needs and let the balance go to waste.

And what is true of time is true of talent. The great majority of men and women never use the half that is in them. We behold the unused resources in our hills and mountains, in our rivers and farm lands, and there arises a mighty plea for conservation, but how many are there who conserve their own resources? Are there not great fragments of ability and power that go unused in our lives? And talent, like the bread that the disciples gathered, perishes with non-use. What wealth of character, of culture, of ability, might be ours in economizing our resources, instead of letting them run to waste? Many a man and woman, in life's eventide, is in want and helpless, all because in the high-noon days time and energy were wasted, and they failed to make the most of themselves. Their surplus moments and their surplus talent, over and above what was actually required to satisfy immediate demands, were never utilized, and so in the evening they live in a land of famine.

And all this is true spiritually. Our hearts are so empty, our lives so incomplete, our ability to do things in the kingdom of God so small, because we haven't lived up to our opportunities. The bread of life that should have nourished us with strength we wasted. The many chances given us to be good Samaritans we slighted, and, like the priest, we passed by on the other side. The many avenues of helpful service we might have entered we ignored, and so religion to many is empty and unreal. Too many disciples are suffering spiritual poverty simply because in the days when there was plenty they failed to seize their advantages. This lesson of gathering the fragments should solemnly teach us that in religion we should not let things go to waste. Churches and Bibles, worship and sacraments, and opportunities to serve, are given to be used, not wasted, and in gathering them up lies our future good.

Another remarkable thing about this gathering of the fragments is that the gathered surplus was greater than the original supply. The disciples began with five loaves and two fishes and ended with twelve basketfuls remaining. Economy multiplies life's assets. The gathered fragments of time and talent yield a larger surplus than the original supply. Men of finance organize banks, and by economizing their expenditures and using and re-using all their resources, the surplus funds grow larger than the capital stock paid in. The farmer, conserving all his resources, permitting neither his land nor his produce to go to waste, lifts all the mortgages from his farm, and retires in life's eventide to enjoy in ease and comfort the fruits of his industry and economy.

God gives to all length of days and golden opportunities to serve him, that we may lay up for ourselves treasures in heaven. Every moment of life is laden with precious things, and the man of vision takes in the future, making present opportunities conserve his future interests. The short-sighted man lives only for to-day, and shuts off the view of to-morrow. Amid to-day's plenty, he thinks not of to-morrow's need. Joseph was a wise man and won the gratitude of Egypt's ruler and people and his own kinsmen by preparing in the years of plenty for the years of famine. So to every soul comes the bread of life, enough and to spare. Gathering, not wasting to-day's supply, he'll have a surplus for to-morrow. The man who redeems the time, working out his salvation, shall have in return for his few years of earnest, faithful service an eternity of blessedness. Husbanding his life's resources, guarding against the dreadful moral and spiritual wastes that pauperize, using for God's glory all that God has given him, he goes into the great beyond, rich in an inheritance that fades not away. He came into this world a pauper, and by the grace which was not bestowed upon him in vain, he goes into the next a millionaire. The scant five loaves nad two fishes of his present life become the twelve basketfuls of plenty in the next. He gives diligence to making his calling and election sure, that he goes not to the judgment with empty hands and a wasted life. Your life and mine are big with destiny. The hours, gifts and opportunities are too precious to be wasted in careless living. Once gone they never return, and at the grave it is too late to make amends. In time of plenty prepare for want. Safeguard the future by making the most of the present. So shall the grave have no terrors, and the next world shall be rich in joy, because we have been frugal and diligent in this. The same voice that called to the disciples speaks to each soul now, "Gather up the fragments of your life that remain, that nothing be lost." So shall it be redeemed from famine and death, and enriched with plenty both here and hereafter.

Maytown, Pa.

SUSANNA WESLEY.

BY G. S. DIVEN.

"The mother of the Wesleys was the mother of Methodism," so says one of this church's chief historians. Susanna Wesley was born in London in 1669, her father, Doctor Annesley, being rector for a time of St. Giles's church, Cripplegate, in whose chancel may now be seen a stone marking the final resting place of John Milton. The youngest child of a family which, when it was asked how many children it had, the reply was, it numbered "either *two dozen or quarter of a hundred!*" (large families being more usual then than now). She was married to Samuel Wesley and for about forty years with her husband occupied the living of Epworth in Lincolnshire, England. Nineteen children were born to them there. While not so lively and socially popular as her older

sisters, Mrs. Wesley was most serious and thoughtful in her turn of mind. As a mother, her time was largely given, not only to the physical care, but to the mental and moral training of her many children. Everything was done in the family by strict rule and method. The babes were not allowed to cry "out loud" after a certain age, and they could not speak above a whisper at meals, and then only to a servant who would give them, not what they wanted possibly, but what they were instructed was best for them to have. They were even all alike obliged to be frugal, the mother herself, so a daughter said, was frequently ill from sheer lack of proper food and clothing at times. When once asked if she had ever wanted for food, Mrs. Wesley replied: "I never actually wanted for bread, but it was often so hard to get that it was almost as trying as the want of it."

They had regular hours for study, nothing being permitted to interfere with these. On the same birthday of each and every child the alphabet was mastered and reading and spelling followed on apace. As to religious training, Mrs. Wesley followed the catechetical plan of Doctor Luther, writing out for the benefit of her children and others whom she would gather during the protracted absences of the rector, her own comments on the commandments and even a brief and simple system of theology.

This painstaking care and anxiety for the proper up-bringing of her children bore abundant fruitage in later time, being reproduced in the polity and distinctive features of the church founded by her sons. Even when at college, her boys received constant letters from her showing her solicitude for their spiritual welfare. These had a bearing on the formation of a "holy club" at Oxford among the students for mutual profit, afterward jestingly called "Methodist."

Her eldest son, whom she habitually called "Son Wesley," was her favorite. Mrs. Wesley leaned largely on him for support. But he died three years prior to her own death, before he was fifty. With all his ability in other respects and his industry, the husband was but an indifferent manager in worldly affairs, and unfortunately, "always in debt."

"I truly seem to have had a large portion of what men call adversity in this world," she once exclaimed during her last days. She said to her children on her death-bed: "When I am released sing a Psalm of praise to God," and just a little before expiring she was heard to say: "My dear Savior, art thou come to help me in my extremity at last?" While differing from her son John Wesley in some of his ideas, among others saying she did not think it necessary to be able to tell the exact moment of one's conversion to God, she was a real believer in the great change from darkness to light which must come to every child and man before they can enter God's kingdom.

Mrs. Wesley was a truly remarkable woman in many ways, her superior judgment doing much to restrain, and at the same time give proper direction to, the new and somewhat singular movement named Methodism. That it did not peter-out entirely, and fall of its own weight of emotional excesses and eccentricities, was due greatly to her influence for conservatism on her sons John and Charles, its early leaders.

But Mrs. Wesley's best work doubtless and that which will forever constitute her enduring monument, was the methodical and faithful training of her children while they were yet with her in the Epworth home, an example to parents and children alike as to what every home should be. No wonder her children "rose up and called her blessed." That saying of the Good Book is ever found to be most true: "Train up a child in the way he should go and when he is old he will not depart from it."

OPENING DAY OF COUNTRY SCHOOLS

BY CHRISTOPHER CROWELL.

Our public schools loom high in the people's mind. They are much discussed. For their support the various states of the Union spend many millions of dollars in general appropriation and in direct taxation. For their direction we engage the services of our best educators as state, county and city superintendents. Besides these we select in each town, township or precinct, a board of wide-awake and representative men to control the affairs of our schools, pertaining to buildings, text-books, courses of study, school term, and last but not least, the employment and remuneration of teachers. The subject looms high in many minds of our various communities.

But there is one day in the year when our schools loom highest in the children's mind who are of school age—it is the opening day in the fall of the year. Vacation is past. The child's outdoor jaunts and visits, employments and enjoyments are past with the summer heat. With the return of September comes the school-teacher—perhaps a new one, from some distant part, whose acquaintance is to be made with the first Monday of this first fall month, and who is to become henceforth an important, a moulding factor in their lives and an influential citizen of the community. In our city schools the teacher may not relatively tower so conspicuously in the community, though he or she usually ranks high in the mental vision and estimate of the pupil. But in the rural districts, and in the mind of younger pupils especially, the teacher, like Saul of old, usually stalks about head and shoulders taller than his fellows. Blessed is he or she who is not giving offence to these little ones that believe in them!

The first Monday of September is at hand—it is school-opening day. There is an unusual stir in ten thousand of our rural homes, the nursery of our strongest characters and the bulwark of our nation. The teacher is too busy this morning with his own affairs to make the rounds of these homes that form his constituency, though he could learn much that might be helpful, could he stealthily take a peep into each empire of domestic life and law and love, from which he is to receive his subjects, his pupils. The writer shall, therefore, save him this impossible effort, and make this visit for him. And it will be no imaginary round either, for he has actually had this opportunity, this year, by a favorable combination of circumstances.

The home of the writer is in an Illinois town. He happens to be a minister of the gospel, whose duties on the first Sunday of September taxed his strength considerably. Feeling somewhat exhausted on retiring that night, his son—a university student, who spent his vacation in canvassing the county in the interests of an aluminum utensil company—invited him on the morrow to drive out into the country with him and spend "blue Monday" in his company and environment. The invitation was accepted and an early start was made. An hour before school we were already far out from town, in the midst of blooming clover and seas of tasselled, earladen corn. But we were neither too early, nor too late, to witness the scenes of half a dozen farm homes, where most interesting picture-plays were carried out in the reality and where, if one has eyes, he might see things beyond the canvas, things hardly visible in a nickelodeum—the picture-play of fond and eager human hearts. These are some of the sights seen on this particular morning, which are typical of ten thousand others, and are repeated all over our land on many a morning, but always to best advantage on the opening day of the school-year.

My first snap-shot consists of a well-to-do home, where several members were brushing up their clothes and getting books together in several bundles, while the mother was busy arranging the house, and one room in particular, where the new teacher, whom the father had gone to meet at the station, was to have her winter's home. The glee and expectancy of these younger members of the family, who were self-appointed members of the reception committee, any one, who has not outgrown the happy memories of childhood, can better imagine that I can describe. The morning train would bring in a personage that would be here received with a sincere awe and yet a hearty welcome, such as neither President Taft nor Colonel Roosevelt receive in their flights about the country.

The next home was a poorer one—that of a farm renter. It was well filled up with children. They were all huddled together in the kitchen, ranging from about fourteen years of age downward, at apparently less than two years between. They were clad in little clothing, and the faded frocks of the girls and the blue-jeans overalls of the boys had more slits and holes in them than the dressmaker or tailor had left to slip their little bodies in. The mother looked worn and jaded, though it was just after the day of rest. She must have had a restless night. The breakfast dishes were unwashed. A pile of dirty clothes lay beside her, which a hired hand was getting ready for the wash tub. The father had gone to the fields with his team. A few questions, however, assured us that the matter of school opening was duly weighing upon all their brains. With the mother it seemed a burden to get them ready and off. With the children—and it seemed there were five of proper school age—there was some anxiety and fear, mixed with a somewhat diffident expectancy. It was either the presence of strangers, or the problems of school-life, which they confronted, which struck them into silence. There was stamped upon all their actions, words, and features the fact that their hearts were filled with fear and overawed with the expected. A big interrogation mark seemed to be congealed upon every young countenance—who and what might the new teacher be? Ah! blessed is she, if she give no offence to this timid bunch, who will probably come in bare feet and with wondering eyes to survey her in about an hour later.

Next on the sticky, slippery highway—it had rained the night before, and after such a phenomenon of nature the black prairie soil of Illinois usually furnishes roads that for human feet are as hard to walk as papers of sticky "tanglefoot" are for flies—we met a three-seated carriage, filled with well-nigh a dozen of well-clad and cleanly-washed youngsters, about as cheery and garrulous as a flock of blue-jays in a jungle. The carriage had evidently filled up as it approached the district school-house. It would be hard to imagine any teacher that could offend, or would ever wish to offend such a merry bunch of sunny faces as these.

I will picture but one scene more. It is the home of an extensive farmer. The spacious yard looked like a small park. The house was deserted; for the men were out in the fields, preparing their two-hundred-and-twenty-five-dollar-per-acre land for fall seeding. The wife was in the barn-yard, in which stood a square-top buggy, which she had just wheeled from the shed. She was engaged in harnessing the old, white horse and about to hook him up to the carriage, which was occupied by a flaxen-haired girl of seven. The aluminum agent sought an opportunity to show his goods, but this was not granted, with the plea that she was too hurried to get her girl, her own child, to school in time. It was the first day of school and her daughter must not miss it. But the child was somewhat delicate, and it was too far and slippery for her to walk thither by the road, and too wet to go across the stubble field that morning. So an imperative duty took precedence. The darling, delicate child must be taken to school in time. Though somewhat frail, she looked bright and happily anticipant. She would be a woman some day—alas! too soon for her fond mother. She was evidently her chief treasure and hope. Housework and agents could wait, while this only trust and future joy and honor of her life claimed her services. To help her climb she can deny herself and hold the ladder.

It seemed to me I could read the varied estimates the husband and wife of this household put on things. He also had a treasure. It consisted of one hundred and sixty acres of the best Illinois prairie land. Of these sixty were now in ripening corn which promises eighty bushels to the acre. He had already harvested seventy acres of wheat, which crop netted him $2,000. Yonder grazed a fine herd of Guernseys, knee-deep in clover, that coined gold for him daily, while a pen full of hogs would, in a few months, help swell his bank account. He had placed adequate values on all his estate, but not put down any sum for the delicate girl that sat in the buggy. The wife and mother put her mentally in the opposite pan of the scale, and the beam went down, lifting farm-stock, corn-fields, bank-accounts and all. He looked at the material through the small end of the telescope and at his child through the big end. She reversed the order and things looked big for both. In her vision lay a child, a school-house, a womanhood and life. For him corn-fields and granaries, Guernseys and Berkshires, filled the vision to the very horizon. Her world was hemmed in by her child of seven, who sat a young princess in her vision, as she now sat in the buggy-seat before her.

It would not be hard to judge which one had the truer vision. Hers had in the foreground a child and a little white, frame school-house. On this day that school-room was opened and a new, untried teacher was installed. And her child was to be a pupil and committed to this teacher's care. She must drop work and take the child. Besides, it was wet in the stubble-field, and the child was somewhat delicate!

What treasure is committed to every teacher of our land! What hopes and loves and prayers and fond desires are tucked in with every child's books, all over our country, as they start away on the opening day of school! Happy the teacher who can duly realize this, and be endowed with wisdom and conscience not to betray the trust! Happy he, or she, who will not offend these little ones, that so confidingly place their hand, their life, their destiny in the teacher's care on every opening day of the school-year! To gain this high pitch of consecration it were well that all teachers should sometimes turn the kaleidoscope of their mentality upon the homes of their patrons an hour before school takes in.

LETTER FROM NEW YORK.

A few days ago there was a knock at my door and a Lutheran pastor from Hamburg presented himself. He had just arrived on a four weeks' vacation trip for the purpose of investigating American methods of promoting the welfare of children. His own parish of St. Thomas is located on the East Side of Hamburg, and numbers 50,000 souls. He has three colleagues, it is true. But think of it, 50,000 souls for a single parish. In our Synod of New York we have less than 40,000 souls for more than a hundred ministers. In Hamburg there are four ministers for 50,000 souls.

It seemed strange to me that a working pastor should come to New York from the city of Wichern, of the Sieveking's, and of a host of laborers in the inner mission, to gain information on the subject of child welfare. I directed him to the Children's Court, the Juvenile Asylum, the Wartburg, the George Junior Republic and other institutions of that character.

My visitor expressed surprise at seeing so many children on the streets apparently under no supervision. I told him it was after school hours. He seemed to think that the Hamburg plan of providing occupation, playgrounds or some other orderly way of doing things was preferable to the New York method of unrestrained and undirected juvenile license.

Then he wanted to know whether I could direct him to the slums of the city; he wanted to get a glimpse of the submerged classes. I had to tell him that although I had lived here for forty-five years, I never had found time to visit the slums and could not tell him just where they were. But, recalling that I had a friend in the Prison Association, I called for him on the phone. He was not at home, but his wife responded when I made known my visitor's request; a ringing laugh came back over the wire with the accompanying words: "Why you are in the slums now." Here I had been living in the slums for nearly half a century and didn't even know it.

Our Catholic friend from London, Father Vaughan, spoke of our slums in his sermon in the cathedral last Sunday:

"My brethren, I spent last night in the slumdom of your mammoth metropolis. I found the joy as well as the privilege of being among my poor brothers and sisters of New York City. I compared your slums with the slums of a city even vaster than yours. I rejoiced in what I saw. Fifth Avenue is not in it. There are the children in the electric light, with their parents, sitting out, living an out-of-door life even in the night. Children dancing and merrying and making joy! Yes, with bells in the towers of their souls, rung out like chimes by angel hands. Poor people bright and joyous—Polack, Jew, and Italian, and Chinese, and Japanese—and Italian children with a slice of melon and a ray of sunshine, richer than your millionaires, more human, more natural, more Godlike. I almost longed to go down and spend a time with them, saying, 'I have come to stay.'

"Your slums are paradise compared with the dark, gloomy, sunless courts and alleys known to me in the East of London. All life does not consist in what you have, but in what you are, and God has put the aroma of his presence among his own aristocracy, the only aristocracy in New York—God's poor. Isn't it splendid? Isn't it uplifting? It is not what you have, it is not what you say, it is not what you do—it is what before God you are. Nothing else matters. It is that, and that alone."

Now I understand why I could not find the slums.

October 6, 1910. GERMANICUS.

SOME INTERESTING FACTS.

BY PROF. JACOB A. CLUTZ, D. D.

Our Seminary opened September 13th with an enrollment of 52. One has entered since. Several others are still in prospect, and may enter during the year.

The junior class numbered twenty at the opening. As a first exercise in composition they were asked to give an account of how they were led to take up a course of study for the ministry. The answers to this question are both interesting and instructive, or at least suggestive.

As might be expected, most of the young men attribute their decision to a variety of influences. Still, in each case, the emphasis is laid upon some one cause as the most decisive.

An analysis of the papers shows the following results: Five of the young men attribute their decision chiefly to the early religious influences in their homes, and to the fact that their parents had always taught them that they were to be ministers. Three were influenced especially by their pastors. Five wrote of the influences in their homes and the efforts of their pastors as having combined to direct them to the ministry. Two were moved chiefly by the reading of articles in the church papers, setting forth the great lack of ministers. One was led to his decision by an appeal for young men for the ministry made in the pulpit of his home church by the secretary of one of our church boards. Four were brought to a decision chiefly by the fact that the ministry seemed to them to offer the widest and richest field for usefulness and for service to their fellow-men.

The notable thing, though by no means a surprising one, is that of the twenty, thirteen attribute their decision to enter the ministry either to home influences, or to the efforts of their pastors, or to these two combined. Does not this throw an illuminating side-light on the problem of filling up the ranks of the ministry?

Gettysburg, Pa.

HO! ATTENTION!! LUTHER DAY!!!

BY REV. G. W. ENDERS, D. D., PRES. B. H. M.

On Lord's day, November 13th, the General Synod has ordered the celebration of our great Dr. Martin Luther's 427th birthday. Dr. Martin Luther was born November 10, 1483. He was baptized the next day, November 11th, on St. Martin's day. Lutherans should follow this example and obey the command of Jesus, "Suffer the *little* children to come unto me, for of such is the kingdom of God."

The *practical* part of the celebration is the liberal offering for Home Missions. It is customary to "make the baby a present." Let the Lutherans of the General Synod, a quarter of a million of them, arise and make the Home Mission Board a donation of at least $50,000 in honor of Dr. Luther's birthday and to build up Lutheranism in America. Make it a "thank-offering" to God for the gift of Martin Luther to the church and to the world, and to further the work of Reformation and evangelization which Luther so mightily inaugurated. Let every pastor of the General Synod and every superintendent of a Sunday-school, and indeed every Lutheran in authority, write to Rev. Dr. A. S. Hartman, general secretary of Home Missions, No. 914 N. Carrollton avenue, Baltimore, Md., and request him to send as many Home Mission services and envelopes and supplements as you need in your congregation and Sunday-school. Make full and frequent announcements to all your people. Distribute the envelopes to every man, woman and child in your church and Sunday-school. Explain the great need of Home Missions. Tell of 200 missionaries and their families who must be fed and clothed, while they gather the "lost sheep" into folds and organize mission churches and Sunday-schools. Think of 13,000,000 souls of Lutheran stock and blood in America, and only about 2,500,000 in connection with the Lutheran Church! Over 10,000,000 Lutheran people outside of church organization! Think of nearly 30,000,000 citizens of the United States outside of all churches! Think of about 1,000,000 immigrants coming to America annually, and many of them of Lutheran origin! What a field for Lutheran Home Missions. Yea! What a responsibility rests on every true Lutheran to care for this mighty multitude! Our Home Mission Board needs *men!* It needs *money!* It needs your fervent *prayers!* A splendid "Luther-day Service" has been especially prepared for this celebration by that talented and enthusiastic Lutheran lady, Miss Laura Wade Rice, of Baltimore, entitled "Onward for God and Native Land." Give your boys and girls an opportunity to *do* and *give*. Give your people the pleasure and information of this special service. Let all the congregations and Sunday-schools on Lord's day, November 13th, ring out loud and clear for Luther day and Home Missions. In this fail not—do it now!

York, Pa.

REV. B. E. SHANER.

In Memoriam.

Another workman has fallen. Another servant of the Master has heard the call and been taken home. The Rev. Braden Edwin Shaner, after an illness of more than three years, fell asleep on the morning of the 2d of October, aged 48 years, 7 months and 12 days.

Brother Shaner, a son of the Pittsburg Synod of the Evangelical Lutheran church, and one of her self-sacrificing home missionaries, was born near Leechburg, Pa., the 20th of February, 1862. He was the second of five children blessing the union of Henry Shaner and Catharine Sober. His boyhood was spent on his father's farm, being marked by obedience to parental command and instruction. Brought to the Lord in baptism in infancy, during the pastorate of the Rev. L. M. Kuhns, D. D., at the age of 14 years, he assumed these vows for himself, when he was received into membership with Hebron Lutheran church, Leechburg, Pa., holy hands being laid upon him by the Rev. F. T. Hoover. His Christian training and his early confession of Jesus Christ bore fruit when the young man turned his thoughts toward the Christian ministry, choosing it for his life career. In pursuance of this consecrated purpose he entered Pennsylvania College, Gettysburg, in 1882, graduated with the class of 1886, dividing with another the prize of second honor. He was ordained into the Christian ministry in the same year by the Pittsburg Synod in session in his home church, Leechburg. On the 14th of August, 1889, he was united in marriage with Miss Annie Rebecca Dutterer, of Taneytown, Md. To this union there were born four sons and six daughters.

Brother Shaner may indeed be said to have been a Home Missionary pastor. For the four pastorates embracing his ministerial labors, three were missions. His first pastorate was that of Punxsutawney, Pa., where he labored two years. The second, the Callensburg charge, where he served six years, gathering large harvests for the Master and forming friendships which have endured to the last day of his life. Incapacitated by a severe illness for the exacting duties of this large charge, he accepted in 1897 the call to St. Luke's Mission, Logansport, Ind., where his two years of earnest labor resulted in the building of a commodious parsonage and making the mission self-supporting. The fourth and last pastorate was that of Trinity, Tarentum, he returning to his home synod in 1900. Faithful, self-sacrificing service of seven years resulted in a large increase of membership and the reduction of the church debt and in the mission becoming self-supporting.

In the very prime of his life and the fullness of his powers disease laid its hold upon him, necessitating a relinquishing of ministerial duties. During the period of his affliction he bravely and patiently fought an unequal battle. All that medical skill could do was employed in vain. With an unfaltering trust in the wisdom and the goodness of God, and with the desire strong that he might regain his health and again take up the work he loved so well, yet with the spirit of resignation, submissiveness to the will of God this brother passed through this period of affliction with never a murmur or word of complaint. In his weakness he was strong, and strengthened the faith of others. The call, "Come higher," of the Master he had served so well come to him in the early hour of a Sabbath morning, surrounded by the loved ones who had ministered to him so tenderly and faithfully. He passed to rest gently and calmly as a little child weary of its play falls asleep on its mother's bosom.

A short service was held in the home in Tarentum, Tuesday morning, October 4th. The body, escorted by the Allegheny Valley Ministerial Association, was then taken to the train and conveyed to Leechburg, where services were held in Hebron Lutheran church. The Rev. A. J. Turkle, D. D., president of the Pittsburg Synod, conducted the opening service. The Rev. Wm. J. Bucher offered prayer and the Rev. J. Elmer Bittle read the scripture lesson. The sermon was preached by the pastor of Hebron, the Rev. E. E. Blint, from the words of the Master, "I have finished the work thou gavest me to do," John xvii. 4, the speaker, text and hymns sung having been selected by the deceased more than a year previous to his death. A short sketch of his life was read by the Rev. H. B. Ernest, followed by a short address. A large number of his ministerial brethren were present at the service. He was laid to rest in Evergreen cemetery, on the beautiful hill over which his footsteps roamed in boyhood and which overlooks the home where he was born. There remain to mourn his loss a devoted wife, four sons and six daughters, a father and three sisters.

H. B. E.

Tarentum, Pa.

TSCHACKERT VS. RICHARD ON THE FORMULA OF CONCORD.

BY REV. H. E. BERKEY.

In two previous articles we reviewed Dr. Tressler's claims as to a "wide divergence" between the views of Professors Tschackert and Richard respectively, in reference to the Augsburg Confession, and the Lord's Supper. We shall now see to what extent this claimed "divergence" is justified in reference to the Formula of Concord.

First of all, let us see Dr. Tressler's claimed contrast between the views of Richard and Tschackert on the subject of this paper:

"With regard to the Concordia and the controversies in its origin Tschackert again differs materially from his American predecessor. Richard, following Planck and Brenz, resolves these bitter contests largely into political and personal rivalries and hostilities. (Pp. 311 and 338.) Tschackert on the contrary finds them an historical necessity arising out of inner religious conditions. (Pp. 477-8.) Of the Formula itself Prof. Richard is sure of no good thing. Following Planck, he claims that it was forced upon the churches (516), its doctrine of the Supper was 'neither tenable nor capable of proof and had never been a doctrine of the Lutheran Church.' (P. 514.) In short he concludes, 'we believe that the impartial verdict of history will be that the Formula of Concord has done more harm than it has done good.'" (P. 518.)

"Tschackert on the contrary finds that the Concordia, 'actually reinstated a continuity of genuine Lutheran teachers,' that it wrought 'in a clarifying and edifying way in relation to Justification, Good Works, the Lord's Supper, Christology, and Predestination.' It established a unity of teaching in the major part of Germany, set aside the extreme Philippists and the extreme Lutherans, and 'as a whole presents a carefully thought out, sharply stamped system of thought which has given to Lutheran theology decisive direction.'"

So far Dr. Tressler's claims. Now let us examine them.

What he says about the "controversies" in connection with the origin of the "Concordia," need not detain us. This for the reason that on this point the "World" correspondent has misread Tschackert. Tschackert (Pp. 477-8) deplores the controversies, but says the development of the Lutheran doctrine after

Luther's death—not the "controversies"—was an historical necessity.

We come now to the Formula of Concord itself. Here, as may be noted, the substance of Dr. Tressler's contrast is that of the Formula of Concord Richard says nothing good, Tschackert nothing bad. We say that thus stated the contrast is neither fair to the respective authors, nor in accord with the facts. The facts are that *neither Richard nor Tschackert unqualifiedly endorses nor unqualifiedly condemns the Formula of Concord.*

As to the Formula of Concord, Richard is charged with being "sure of no good thing." We must therefore ask that the following statements from Richard be carefully noted:

"The Formula of Concord in aiming to become the defining symbol of Lutheranism put an end to some distracting controversies and unified and solidified the adherents of the Augsburg Confession in by far the larger part of Germany. Theologians in the universities of the Princes who had adopted it, as a rule, bound themselves to teach in harmony with its explanation of the articles of which it treats. The result was the stately Lutheran Dogmatic of the seventeenth century, which has been compared to the splendid cathedrals of the Middle Ages, and which ranks and will continue to rank, as one of the most objective, acute, learned, intellectual elaborations of Christian dogma that has yet appeared, and that is likely to appear in the Church Militant, and which is *indispensable for the dogmatic training of the Lutheran theologian, notwithstanding the fact* (our italics) that it is exclusive in conception, scholastic in form, and deficient in its application of the Lutheran material principle that the faith which *believes* is more important than the faith which *is believed.*" (P. 505.) "As a treatise on theological dogma, the Formula of Concord must be rated very high. Some of its expositions are most thoughtful and judicious. No theologian can afford to ignore it. Every Lutheran theologian ought to appreciate it as showing how certain theologians at a certain period in the history of the Church were brought, under certain circumstances, to express themselves concerning certain articles of the Augsburg Confession." (P. 489.)

As to the view that "the impartial verdict of history will be that the Formula of Concord has done more harm than good" we must note two things: The first thing to be noted is, that this conclusion does not by any means imply what Dr. Tressler would have his readers believe it does, viz., that "of the Formula of Concord Prof. Richard is sure of no good thing." Only careless reading could so interpret it. What it does imply is: 1. That the Formula of Concord *has done good*; but 2. That *it has done more harm.* The second thing to be noted in reference to it is that it is not an off-hand statement, but a careful, deliberate conclusion based on the following facts: "Taking into account [1] the bitter controversies to which the Formula gave rise, [2] the secessions from the Lutheran Church, of which it was the direct cause, [3] the hard and dry orthodoxism which it produced, [4] together with the attendant dead formalism of the congregations, and [5] the Lutheran schisms which in these days are directly traceable to its expositions—taking all those things into account, we believe that the impartial verdict of history will be that the Formula of Concord has done more harm than it has done good, and that the Lutheran Church would be [1] numerically stronger, [2] more closely united, and [3] more aggressively active, had the Formula of Concord never been written." (Richard, P. 518.)

Thus we see the facts on which the statement is based. These facts must be considered a part of the statement. Without taking them into account, one does not deal fairly with the conclusion, to say nothing of the author.

As to Richard's claim that the Formula was "forced upon the churches," no fair contrast with Tschackert is possible, because he does not discuss that point.

As to the Formula's doctrine of the Supper being "untenable," that is part of an extended quotation from Planck, endorsed by Richard, it is true, but the "untenable" refers, not to the Lutheran doctrine of the Supper itself, but to the theory of ubiquity. It was that that had never been a doctrine of the Lutheran Church. (Cf. Richard, P. 514.)

So much for a fair statement of Richard's position as to the Formula of Concord. Now let us see Tschackert's side of the matter.

As to Tschackert's position, we need not point out the good things; Dr. Tressler has taken care of that. But as he failed to bring out some points not so favorable to the "peculiar" contrast which he has seen fit to draw between the "Two Lutheran Professors," (though, of course, no discredit to Tschackert), it becomes our duty to do this, much as we deprecate the necessity of it.

In order to understand Tschackert's position as to the Formula of Concord, we must understand his point of view as to the Lutheran confessions in general.

Tschackert distinguishes sharply between the "real, genuine Lutheran confessional writings," *i. e.,* those which were influenced by Luther himself (1529-1537) and those of a later period. Note his words:

"Thus we come to the formation of the Lutheran creeds. Here we must, of course, distinguish the formation of genuine Lutheran creeds, *i. e.,* those influenced by Luther himself, from those subsequent Lutheran [creeds] which were originated by men of the second and third generation of the [Reformation] period. The former are to be regarded as the true doctrines of the Lutheran Church." (P. 274.) "The true period of symbol-formation of Lutheran protestantism lies between the years 1529 and 1537." (P. 275.) These symbols include: "Luther's two catechisms, the Augsburg Confession, the Apology, and the Smalcald Articles." (P. 275.)

If thus Tschackert excludes from the true period of Lutheran symbol-formation, on the one hand, Melanchthon's Latin *Variata* of 1540, he, on the other hand, excludes the Formula of Concord of 1580. Of Melanchthon's Latin *Variata* of 1540, Tschackert says it may be understood in the true Lutheran sense, but Melanchthon didn't so mean it. (P. 292.) Of the Formula of Concord he says that it continued the genuine Lutheran teaching on certain points, which were in dispute (P. 571), but that it didn't measure up in all respects to Luther's views. (P. 478.) And of it he declares further (P. 570) that "its content and range are limited by its relation to its time. . . . From the standpoint of the history of doctrine, it must be regarded as of great value." With this latter, it will be noted, Richard as quoted above (from "The Confessional History," P. 489) agrees quite well.

So much for Tschackert's point of view as to the Lutheran confessions in general.

As to the Formula of Concord itself, Tschackert also says practically what Dr. Tressler makes him say, as quoted above from the "World." All this is conceded.

But, having conceded this, let us look a little more carefully at Tschackert's pages, and at what the "World" correspondent has gathered out from them.

Has it occurred to our readers that thus far all that Tschackert has had to say in reference to the value of the Formula of Concord, either as stated by Dr. Tressler or by us above,—that all this has had to

do only with what the Formula of Concord *was, in its day, and did for its age;* that Tschackert has said that the Formula of Concord is valuable *as a matter of history;* that, in substance, *it is a thing of the past, and valuable to us as such?*

Has it further occurred to our readers that so far they do not know *what* Tschackert's judgment is as to the value of the Formula of Concord for *our* age and time; that Dr. Tressler has not stated this; nor we either, thus far? Yet that is exactly the situation. That phase of the subject has been inadvertently (?) omitted from the picture as drawn by Dr. Tressler. Bits of it have been put into the second "World" "letter" (July 6), but they are not incorporated into this fourth "letter." Had that been done, the contrast between the "Two Lutheran Professors" in the picture would not have been so striking.

What then is Tschackert's view of the value of the Formula of Concord for to-day? Let us see again.

Turning to the page (570) on which Tschackert points out the fact that the Formula of Concord is, in substance, a child of its age; and valuable for the history of doctrine; what more do we find? Why, that Tschackert, having said this, says further:

"The Formula of Concord, it must be confessed, is only a plan of instruction, and as such has a predominant theological stamp. According to our present-day point of view, the theological-scientific understanding of the gospel, and the unstudied lay Christianity of the members of the congregation, are qualitatively different. In the protestantism of the second half of the sixteenth century [when the Formula of Concord was developed and introduced] this distinction was not yet made. But [then] *the existence of the churches in general was determined by 'die reine Lehre' (the true doctrine). The stability of the religious, cultural, and ethical life of the Church depended entirely upon it. Faith, worship, good works, relation to government and to the civil community, everything received its direction from 'die reine Lehre' (the true doctrine).*"

That, says Tschackert, was the condition of things in the days when the Formula of Concord was produced and held sway. The italics are his, and are intended to emphasize the contrast between that day and the present. Are the conditions that then prevailed suited to us? Let us finish the passage and see.

"For us moderns the rule obtains, The more theology a creed contains [he has just said that in the Formula of Concord theology predominates], the less it is suited as a creed for the congregation. For that reason the ancient Christian Baptismal creed, the so-called Apostles' Creed, is an incomparably practical congregational creed, because it contains no theology at all, but only faith in the divine plan of salvation."

Thus it is already evident that Tschackert does not regard the Formula of Concord as well adapted for a modern creed. Nor, from what we have just seen and shall see presently, would he be likely to subscribe to the rule that "confessions must be accepted in every statement of doctrine in their own true native original and only sense" (Cf. Jacobs: "Book of Concord," II., p. 309), for, what he has just said indicates that, in his judgment, every age has its own way of interpreting the confessions. But Tschackert goes further on the next page (571) and points out that even as to the scriptures themselves, "In practice the matter certainly so shapes itself that each generation of the Church understands by the term 'gospel' what that generation reads out of the scriptures, what the scriptures say to it, what they in fact 'teach.'" (In *praxi* gestaltet sich die Sache doch auch immer so, dass jede Generation der Kirche unter "dem Evangelium" das versteht, was sie aus ihm herausliest, was es ihr sagt, also faktisch "lehrt.")

We have said that Tschackert regards the Formula of Concord as a child of its age, but not so well suited to the present; and that Dr. Tressler, in contrasting Tschackert and Richard, fails to bring out Tschackert's opinion of the value of the Formula of Concord for to-day. We have already brought out in part this omitted portion of Tschackert's views as to the Formula of Concord. But possibly our readers wish something more specific and convincing in reference to this point. Then let us examine the paragraph of Tschackert (P. 572) which follows immediately what we have last quoted from him:

"Die K. F. hatte für die Mehrzahl der lutherischen Landestheile eine Lehreinheit hergestellt, den Phillipismus beiseite gedrängt und gegen den Calvinismus sich abgegrenzt. Die Extreme der Genesio-Lutheraner waren dabei entschieden abgetan, im ganzen aber keiner der Gegner mit Namen genannt, um dem Einigungswerke keine persönnlichen Spitzen zu geben. Dass die Verfasser dabei die Bedeutung ihres Werkes überschatzt und ihm die Bedeutung eines *Lehrgesetzes für die Zukunft* (italics his) gegeben haben, ist bedauerlich; aber diese Selbstbeurteilung hat auf die Gestaltung der K. F. keinen Einfluss dehabt. Man darf diese Selbstbeurteilung, die überdies nur nebenbei zu Tage tritt, auschalten, wenn es sich um die Wertung des Inhalts handelt. [Here a foot-note from Müller is inserted as follows: "Zweck der Abfassung der K. F.; 'ut publicum testimonium, non modo ad eos, qui nunc vivunt, sed etiam ad omnem posteritatem exstaret, ostendens, quaenam ecclesiarum nostrarum de controversiis articulis unanimis fuerit *esseque perpetuo debeat decisio atque sententia'* (Müller 572, 16)."] (Italics his.) Then the paragraph continues: "So präsentiert sich das Ganze als ein sorgsam durchdachtes und scharf geprägtes Gedankengefüge, welches der lutherischen Theologie enscheidende Direktiven gegeben hat."

This is the paragraph of Tschackert from which Dr. Tressler quotes last above in drawing his contrast between the "Two Lutheran Professors." Our readers will notice that the "World" correspondent quotes the first and the last part of this paragraph, but that *he omits the middle of it.* Now why, when he was gathering out the good things from this paragraph, why, we ask, didn't he just translate the whole of it? Possibly it was too long for his purpose! But let us see the English of the main omitted portion. Says Tschackert: "That the authors [of the Formula of Concord] overestimated the importance of their work, and regarded it as a *norm of instruction for all time* (italics his), is to be deplored [Cf. Jacobs: "Book of Concord," I., P. 670]; but this gratuitous judgment had no influence upon the formation of the Formula of Concord. This gratuitous judgment which, moreover only comes into consideration incidentally, may be eliminated when we come to consider the value of its contents." Lieber Himmel! Eliminate from the value of the Formula of Concord that it was to be a "norm of instruction" for all time! If Tschackert shared the *excessive* (there is a proper appreciation of it) appreciation of the Formula of Concord that has to some extent prevailed in the past, and perhaps prevails even yet in some quarters, he would never, we may be sure, have made that statement. On the contrary we might have expected to find in his book another chapter on: Die Bedeutung der Konkordienformel als Lehrgesetz für Gegenwart und Zukunft (the importance of the Formula of Concord as a norm of instruction for the present and the future). But that chapter Tschackert hasn't written. On the contrary, what Tschackert has written, and the "World" correspondent has failed to bring out is, as we have seen: "That the authors [of the Formula of Concord] overestimated the importance of their work, and regarded it as a *norm of instruction*

for all time (italics his) is to be deplored." In other words, we may believe Tschackert would approve of Richard's view on this (pp. 489-490): "The Formula of Concord can be no more regarded as the final explanation of any article of the Augsburg Confession than Luther's *Commentary on Galatians* can be regarded as the final exposition of the great Apostle's masterpiece on justification by faith."

Here we stop. More might be said. In view of what we have seen, we believe we are justified in concluding that the claimed "wide divergence" between Richard and Tschackert is, for the most part, in Dr. Tressler's eye, rather than in the works of the "Two Lutheran Professors."

Again we say, read *both* sides and draw your own conclusions.

Apollo, Pa.

"MEN'S DAY."

BY HARRY TENNYSON DOMER, A. M.

Twice has the Maryland Synod, by official act, set aside the second Sunday in October as Laymen's Movement Sunday. On that day all pastors were requested to devote one sermon, morning or evening, to the Movement. For the sake of uniformity and concerted effort, special themes were suggested. In 1908, when the Movement was in its beginnings, the pastors were asked to speak of it in a general way. Agitation and organization were the ends sought. In 1909 the specific subject of "Giving" was discussed, with practical application to our benevolent operations in the General Synod.

Again this year October 9th was set aside for similar observance, but with this important difference: instead of "Laymen's Movement Sunday" it was called "Men's Day." It is the men's own day, devoted specially to their interests and their work. The topic for the day was "Service," the giving of self. This was designed to be a practical presentation to men of their opportunities and responsibilities in the work of the Church.

The general plan has heretofore worked well, and, so far as known to the writer, the Maryland Synod is the only one in the General Synod which thus officially observes one Sunday in the year as Laymen's Movement Sunday. Now the question naturally arises, if this practice has proved beneficial to the Maryland Synod, why should it not prove equally beneficial to other Synods, to the entire General Synod, in fact? Why should not "Men's Day" become a great Rally Day for the men of the Lutheran Church? We have "Mother's Day," "Children's Day," "Deaconess Day," etc., all deserving the special attention given them, but it does seem to us that in this age of laymen's activity, unparalleled in the history of the world, the calendar of our Church is sadly lacking without one special day dedicated to *Men*.

During the past year the importunate question before the Church has been, "After the Laymen's Missionary Convention, What?" After the men have been aroused, what are we going to do with them? After the great wave of missionary enthusiasm has swept the Christian world, gathering in volume from city to city, and reaching its crest in the great conference at Edinburgh, shall its mighty force be permitted to sink back to the old dead levels, or shall it be harnessed and converted into an irresistible, onrushing power which shall circle the globe, bringing light and salvation to mankind? It is felt by some that much of the Laymen's Movement has been "up in the air," that there has been much heat, much enthusiasm, much noise and gesticulation, but very little actual achievement. It is, no doubt, this earnest desire to bring the Movement down to a practical, business-like basis, that has prompted the question, "After the Laymen's Convention, What?"

Be it said to the credit of the General Synod, that it has not been idle. Two answers to the question have been given. Both are timely and practical, and cannot fail to achieve substantial and lasting results.

The first was the inauguration of the Lutheran Brotherhood. The foundation had already been laid prior to the series of laymen's meetings last fall and winter. Here was an organization ready to hand, with a constitution and plan exactly suited to laymen's activity, and many churches were not slow to avail themselves of it. Its success has been remarkable and gives promise of greater things to come. The church which has not formed a Lutheran Brotherhood is not up with the times, and has not yet answered the question, "After the Laymen's Convention, What?"

The second answer has recently come from the Boards of Home and Foreign Missions and Church Extension, in the appointment of a joint secretary, a layman, to look after the benevolent interests of the Church. They have done wisely. The benevolence of our Church requires the undivided attention of a specialist along those lines. This undivided attention was something which the various leaders in the Laymen's Movement, engrossed as they were in secular pursuits, were not able to give. The Boards realized the need and, after consultation with the laymen themselves, met it. The new secretary will keep his eye on the whole field, visiting synods and conventions, conferring with pastors and councils, suggesting methods, strengthening weak spots, enlisting "the combined missionary enthusiasm of the churches in the aim of this Movement." It is a practical, and will prove a fruitful, answer to the question, "After the Laymen's Convention, What?"

Coming back to our original proposition, we of the Maryland Synod believe that we also have contributed somewhat to the practical solution of the problem, by the adoption of a special day for men. Coming, as it does, after the summer vacation, and just before the meeting of synod, Men's Day occupies a position of strategical advantage. Autumn is, perhaps, the most critical season of the church year. The summer lethargy must be thrown off, forces must be rallied, lines must be formed and plans adopted for the winter campaign. It is a season of perplexing problems, but it is also a season of wonderful opportunities. A good start means much. The Sunday-school meets the situation with a rousing rally, with flags and banners and music and speeches. It brings results. The Church might copy the idea with advantage. Such an observance as "Men's Day," with a vigorous address by the pastor or other speaker, with special music, and with the Brotherhood's active co-operation, might well be made a day of inspiration and of lasting benefit to the entire congregation, infusing new life and energy and spirit into the various activities of the Church.

Therefore we say, let the day be more widely adopted. Let us recognize the men. Let us show them that the Church responds to their awakened enthusiasm for the things of God.

Washington, D. C.

—Every genuine love is both an *evidence* of the divine love and a *preparation* for it. The old ascetic and monkish idea, therefore, that we were peculiarly drawing near to God as we withdrew from human relationships, is found to be necessarily out of harmony with Christ's fundamental conception. If the true life is the life of love, we must learn it not apart from men, but among them. We draw near to God as we draw near to men.—Henry Churchill King.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Fourth Quarter: Lesson IV. October 23, 1910.

Review.

The Later Ministry of Jesus.

Golden Text.—"And it came to pass when the days were well nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face." Luke ix. 51.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

The Review covers the period of the later ministry of our Lord and embraces ten lessons of the third quarter and three of the fourth. The time covered is about nine months, beginning with Peter's great confession at Caesarea Philippi and ending with Christ's discourse on the last judgment at Jerusalem. The themes of the lessons are of the most vital character. Jesus is the great central figure, glowing not only in the light of his Transfiguration, but also in the glory of his divine manhood, full of grace and truth.

III. (Third Quarter) Peter's Confession. Matt. xvi. 13–28. 1. Prevalent Views Concerning Christ. a. The Savior's inquiry. b. The disciples' answer. 2. The True View of Christ. 3. The Church of Christ. a. The rock foundation. b. The Gates of Hell. 4. The Sufferings of Christ. 5. The Followers of Christ. a. The conditions. b. The rewards. G. T.—"Thou are the Christ the Son of the living God." Matt. xvi. 16.

IV. The Transfiguration. Matt. xvii. 1–8; 14–20. 1. The Transfigured Savior. 2. The Heavenly Visitants. 3. The Astonished Disciples. a. Their proposal. b. Their instruction. c. Their fear. 4. The Devil Cast Out. G. T.—"This is my beloved Son in whom I am well pleased; hear ye him." Matt. xvii. 5.

V. A Lesson on Forgiveness. Matt. xviii. 21–35. 1. Forgiveness Unlimited. 2. Forgiveness Exemplified. 3. Unforgiveness Illustrated. a. A small debtor. b. A harsh creditor. 4. Unforgiveness punished. G. T.—"If you forgive men their trespasses, your heavenly Father will also forgive you." Matt. vi. 14.

VI. Jesus on the Way to Jerusalem. Matt. xix. 1, 2, 13-26. 1. His Departure from Galilee. a. Leaving Galilee. b. Healing in Perea. 2. His Treatment of Children. 3. His Attitude on Wealth. a. The rich young ruler. b. The fatal flaw. c. The peril of riches. G. T.—"Jesus said, suffer little children, and forbid them not; for of such is the kingdom of heaven." Matt. xix. 14.

VII. The Laborers in the Vineyard. Matt. xx. 1–16. 1. The Householder. 2. The Laborers. 3. The Pay. a. The promise. b. The payment. 4. The Complaint. 5. The Lesson. a. A common salvation. b. Degrees of reward. G. T.—"Many that are first shall be last; and the last shall be first." Matt. xix. 30.

VIII. Jesus Nearing Jerusalem. Matt. xx. 17–34. 1. Foretelling the End. 2. Expounding Greatness. a. False views corrected. b. The true view stated. 3. Restoring Sight. a. The pathetic appeal. b. The wonderful cure. G. T.—"The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Matt. xx. 28.

IX. Jesus Entering Jerusalem. Matt. xxi. 1–17. 1. The Preparation Made. a. Arriving at Bethphage. b. Fulfilling prophecy. 2. The Entry Accomplished. a. Riding a humble beast. b. Hailed by the multitude. 3. The Temple Visited. G. T.—"Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matt. xxi. 9.

X. Two Parables of Judgment. Matt. xxi. 28–46. 1. The Two Sons. a. The penitent. b. The hypocrite. 2. The wicked Husbandmen. a. Entrusted with a vineyard. b. Refusing to pay rent. c. Slaying the owner's son. 3. The Rejected Nation. G. T.—"Therefore, I say unto you, The kingdom of God shall be taken from you." Matt. xxi. 43.

XI. The King's Marriage Feast. 1. The Feast Despised. 2. The Feast Enjoyed. 3. The Feast Dishonored. a. The presumptuous guest. b. The awful penalty. G. T.—"Many are called but few chosen." Matt. xxii. 14.

XII. Three Questions. Matt. xxii. 34–46. 1. Asked. a. The purpose. b. The test. 2. Answered by Christ. a. The first commandment. b. The second commandment. 3. Questions of Christ. a. What think ye of Christ? b. Who is David's Son? c. Who is David's Lord? G. T.—"Render, therefore, unto Caesar the things which are Caesar's; and unto God the things which are God's." Matt. xxii. 22.

XIII. Temperance Lesson. Gal. v. 15–26. 1. Walking by the Spirit. a. Counteracting lust. b. Delivering from the law. 2. The Works of the Flesh. a. Embracing many vices. b. Excluding from heaven. 3. The Fruit of the Spirit. a. Yielded in abundance. b. Produced through Christ. G. T.—"If we live in the Spirit, let us also walk in the Spirit." Gal. v. 25.

1. The Wise and Foolish Virgins. Matt. xxv. 1–13. 1. The Parable Explained. a. The kingdom of heaven. b. The wedding. 2. The Parable Interpreted. a. The bridegroom. b. The virgins. c. The lamps. d. The oil. 3. The Parable Applied. a. The need of grace. b. The day of grace. c. The sudden crisis. d. The irrevocable destiny. G. T.—"Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Lk. xii. 40.

II. The Parable of the Talents. Matt. xxv. 14–30. 1. The Talents Entrusted. a. The Master's departure. b. The servant's trust. 2. The Talents Employed. a. Fidelity. b. Folly. 3. Reckoning Demanded. 4. Retribution Meted Out. a. Faithfulness rewarded. b. Indolence punished. G. T.—"His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." Matt. xxv. 21.

III. The Last Judgment. Matt. xxv. 31–46. 1. The Scene Described. a. The august Judge. b. The assembled nations. c. The final separation. 2. The Righteous Rewarded. 3. The Wicked Punished. a. Their awful doom. b. Their fatal omission. c. The great mistake. G. T.—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv. 40.

Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for October 23, 1910. The Chances We Miss. Gal. v. 1–10.

BY REV. J. B. GUINEY.

I. Every-day opportunities and we let them pass by. Luke xviii. 35-43. Matt. xxv. 41-45; Luke x. 30-32.

II. Many sinners are almost in the kingdom, but miss by neglect. Acts xxvi. 27-32; Acts xxiv. 24-26; Mark x. 17-22; Mark xii. 34.

III. There come many chances to confess Christ, but we are like Pilate and lose the chance. John xix. 4-6; Mark xiv. 66-72.

IV. We may have missed many chances, but we can repent and take hold of what comes to us now. Luke xxiii. 39-43; Matt. xxi. 28, 29; Jonah, i. 1-3; Jonah ii. 1-5.

V. A few chances fortunately taken. Luke xix. 1-10; John iii. 1-14; John iv. 7, 29, 30; Acts iii. 1-11; Acts xvi. 25-34; Luke xxiii. 41-43.

McCool Junction, Neb.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, October 23. Topic—The Chances We Miss. Gal. vi. 1–10.

BY REV. P. A. HEILMAN.

The spirit of Christian Endeavor is to help some one else, especially the fellow who is discouraged. She has caught that spirit from the gospel of our Lord Jesus Christ. The very first verse of our lesson to-night teaches that. Help the brother that has fallen by the way. Go after the wandering, straying one. Keep all the sheep and lambs in the fold.

The law of Christ. The gospel has not supplanted the decalogue, but reinforces it, putting into it the love of Christ. The supreme law of Christ is burden-bearing. Your own patiently, for his sake, and your erring brother's that you may save him. No one knows the burdens another is bearing; therefore, instead of condemning, go get under his burden (it may be light for you) and lift him up.

The natural law is sowing and reaping—*i. e.,* you reap what you sow—a benevolent law. The farmer would be disappointed if his wheat should prove corn or oats, good as both are. There would be no harvest at all, for each grain requires different conditions. We recognize the wisdom of the Creator in making fixed laws for his natural kingdom. The same wisdom fixed the laws of the spiritual kingdom. The young person who sows seeds of good habits, industry and righteousness, is more sure even of a good harvest than the farmer who sows good seed.

Missed opportunities. This reflection naturally follows the above. How often we see an opportunity when it is too late! We might have seen it earlier of we had been more thoughtful, spoken a word in season. No one has such opportunities as the Endeavorers. They are banded together for the same purpose, and their number is not large. The danger in our committees is that we delegate all the work to the committees, forgetting that each member is on all the committees. If one you know is wandering away from the right way, it is *your* duty to go after him, not turn it over to the lookout committee.

Little courtesies. It is not the big things we are in danger of neglecting, but the little things that cost nothing but a little effort—a kind word in trouble, a call in sorrow, help in sickness—something that will let others know they are not forgotten. No opportunity ever returns, and none other is quite as good. The church and Sunday-school are filled with openings for service. Be willing, and very soon there will be more opportunities than you can use.

Baltimore, Md.

Bible Readings.

M., Oct. 17. A chance passing by. Luke xviii. 35-43.
T., Oct. 18. Every-day opportunities. Matt. xxv. 41-45.
W., Oct. 19. Almost persuaded. Acts xxvi. 27-32.
T., Oct. 20. A great chance lost. John xix. 4-16.
F., Oct. 21. A chance to confess. Mark xiv. 66-72.
S., Oct. 22. A chance missed and taken. Luke xxiii. 39-43.
Sun., Oct. 23. Topic—The chances we miss. Gal. vi. 1-10.

LUTHER LEAGUE TOPICS.

October 23, 1910. Luke xix. 1–10. Overcoming Hindrances.

BY REV. H. E. CLARE.

Life is full of hindrances. We might also say, hindrances are full of life. For out of them come forth heroes and saints. It is the opposition we encounter, the trials and difficulties we must face, that make possible noble character and the sanctified life. Just as friction makes possible the speed of the locomotive, and the resistance of the air and opposing winds develop the wings of the bird, and the strong counter currents add power to the fins of the fish, so the hindrances of life not only bring out the best that is in us, but fashion that best into something better, something of a higher potentiality and efficiency. But it is not enough, in the higher processes of sanctification, to resist the hindrances—we must overcome them. And our lesson shows us how this is done.

I. There must, first of all, be a purpose in life greater than all the hindrances to be overcome. For instance, in order to overcome the strong opposing wind the bird must have a purpose stronger than the wind. The reason so many fail, because of hindrances, is not so much the strength of the hindrances as it is the weakness of purpose with which the hindrances are faced. The success of Zacchaeus must be explained from the strength of his purpose. He desired to see Jesus. That desire was greater than the embarrassment that arose from his diminutive stature and stronger than the difficulties in his way because of the throng.

II. There must also be purposive alacrity, what is sometimes called the power of immediate initiative. The boy that stands and looks too long before he makes a jump is not likely to make a jump. The longer we hesitate before a difficulty or hindrance, the greater it becomes, and in the same proportion our strength of purpose diminishes. Zacchaeus shows us what should follow a great purpose—immediate action, undelayed and unhesitating action. "He ran on before, and climbed up into a sycamore tree to see him."

III. There must also be a determination to use all we have and all the external means that are legitimate in order to carry the purpose into successful execution. Zacchaeus had short legs but he made them do double-quick duty. His eyes were quick also to discover the advantage the sycamore tree would give him, and, therefore, after having used his legs for all they were worth, he threw his arms around the tree and climbed up, by this act appropriating a helpful means to the accomplishment of his purpose.

IV. We surely are right in saying, that when one has done all this, Jesus will be sure "to pass that way." When we have done our best, Jesus will do the rest. And let it be remembered that there are no hindrances that cannot be overcome with our strength reinforced with the omnipotence of Jesus.

Wilkinsburg, Pa.

Luther League Daily Bible Readings—October 17–22.

Monday: Micah 7. 1-6; Matt. x. 34-39—Where Least Expected.
Tuesday: Eph. vi. 10-20—The Armor Needed.
Wednesday: Zech. iv. 1-10; Rom. viii. 26-30—With the Spirit's Help.
Thursday: 2 Tim. iv. 9-18—When Strengthened by Christ.
Friday: 1 John v. 1-12—The Victory of Faith.
Saturday: Rev. iii. 2-6—Is Rewarded in Heaven.

—A Christian must not, can not, dare not, be a pessimist, for in this ever-increasing flood of immigration we have our peril as well as our opportunity.—Dr. F. H. Sheets.

The Lutheran Observer,

A RELIGIOUS FAMILY PAPER,

FOUNDED IN 1831.

Published Weekly at Lancaster and Philadelphia.

OFFICES { 111 E. CHESTNUT STREET, LANCASTER, PA.
1024 WEIGHTMAN BUILDING,
1524 Chestnut Street, Philadelphia.

REV. M. H. VALENTINE, Editor.

A. D. CHIQUOINE, Business Manager.

FRIDAY OCTOBER 14, 1910

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

TABLE OF CONTENTS.

CONTRIBUTIONS: Gathering the Fragments—Susanna Wesley—Opening Day of Country Schools—Letter from New York—Some Interesting Facts—Ho! Attention!! Luther Day!!!—Rev. B. E. Shaner—Tschackert vs. Richard on the Formula of Concord—"Men's Day" - - - 1-9

OUR YOUNG LUTHERANS - - - - - - - 10, 11

EDITORIAL: Portugal in Revolution—Who Is the Pessimist? Editorial Notes - - - - - - - - - 12-15

CHURCH NEWS - - - - - - - - - 16-21

THE FAMILY DEPARTMENT - - - - - - - - 22-26

NEW PUBLICATIONS - - - - - - - - - 27

MISCELLANEOUS - - - - - - - - - 28-32

PORTUGAL IN REVOLUTION.

During the past week Portugal has been holding the centre of the stage in world-affairs. At this writing the monarchy seems to have fallen. Lisbon and Oporto are reported to be in the hands of the revolutionists, who have proclaimed republican rule and issued an appeal to the people. There is still doubt as to the attitude of the provinces, but the initial strength of the revolutionary movement indicates that it represents not merely a local but a national sentiment.

The upheaval has not come as a surprise to those who have taken note of contemporary political conditions among the nations, though it was precipitated with an unexpected suddenness. Its immediate occasion was connected, at least in some measure, with the assassination of the Republican deputy, Bombarda, chief of the Liberal League, an act, it was said, of clerical vengeance. The anger of the people shows how the alienation from Rome has been growing in Portugal as well as in Spain. But the assassination of Bombarda merely fired a mine already prepared and that was destined to explode under the first serious provocation.

The history of Portugal is not so much the story of an arrested development as of degeneracy and decline. The country is capable of sustaining a busy, happy and aggressive people. It has a coast line of five hundred miles and its soil is rich in metals, especially iron and copper, though its mines are scarcely worked at all. Its sea-salt is the best in Europe and some 300,000 tons are exported annually. Its vineyards are famous the world over, wine constituting about one-half of the total exports of the country. Its agricultural methods, however, are almost incredibly primitive. The population is over 5,000,000, two thirds of which is rural. Lisbon, the capital, which was almost totally destroyed by earthquake in 1755, is to-day a city of about 350,000 inhabitants. Nor are the people without traditions that might well have invigorated national energy and pride. In the fourteenth and fifteenth centuries Portugal and Spain were the leaders among European countries in maritime exploration and discovery, and the two nations claimed all of the New World which the Pope, in 1493, divided between them. Perhaps few of us bear in mind the fact that Brazil was discovered, settled and ruled by Portugal and that from 1816 to 1821, John VI, who had fled to Rio de Janeiro to escape from Napoleon, ruled the two countries jointly from the Brazilian capital.

No nation can practice bigotry, intolerance and religious persecution without suffering loss. The revocation of the Edict of Nantes cost France some hundreds of thousands of her most industrious, most intelligent and most religious people, composed largely of merchants, manufacturers and skilled artizans. The loss to France was incalculable, but the gain to Great Britain, Holland, Prussia, Switzerland and America—countries which received the refugees—was immense. For these people carried with them their knowledge, taste and aptitude for business, and from them England, in particular, learned the arts of manufacturing silk, crystal glasses and the more delicate kinds of jewelry. The persecution under Laud of the "alien churches" in England—churches presbyterially organized and composed of people who had sought an asylum in England where they were at first made welcome—caused great suffering to the victims, but England herself did not escape. These people who, the King himself acknowledged, had enriched the kingdom with "several arts and manufactures," quitted the country, three thousand workers in wool and cloth alone going over seas to Holland. Portugal furnishes another illustration of this law that indulgence in the persecuting spirit is followed by national loss. The country had profited greatly by the industry and commercial ability of the Jews. When they were driven out in 1495 the decline of Portugal began. She had deprived herself of her most affluent and capable citizens. One after another her African strongholds on the Mediterranean fell into the hands of the Moors and her colonial possessions slipped away. The decay has been steady, the nation apparently lacking the power of self-rejuvenation.

King Manuel II, who is now reported to have fled from his capital, began his reign under tragic circumstances. His father, King Carlos, and his brother, the Crown Prince, Louis Philippe, were assassinated on February 1, 1908, in Lisbon, while driving to the palace in a carriage which contained also the young Manuel and Queen Amelie. The party was shot upon by a band of conspirators, and the King and his elder son, against whom the attack was principally directed, lived only long enough to be removed to the Marine Arsenal nearby. Manuel was only slightly wounded, and the Queen, who threw herself on her elder son to protect him, escaped unhurt. Two of the assassins were immediately shot by the police and the third was captured, only to commit suicide in prison. The following day Manuel was proclaimed King by the Council of State. He was nineteen years old at the time, the youngest reigning monarch in Europe. The circumstances attending his accession have clouded his career. He has lived in constant dread of a fate similar to that of his father and brother. His look of terror when he rode in the funeral procession of Edward VII was noted and commented upon, for even when traveling or sojourning in other lands he has been haunted by the fear that has been ever present with him in his own capital and palace. He is not a man of heroic temperament. Small of stature, he is also of retiring disposition and more given to books, music and illicit pleasures than to the business of a court.

The cause of the discontent that has suddenly developed into revolution has been the corruption and incompetency of the Government, which passed from the hands of one group of politicians to another, but with no relief to the people from tyranny and spoliation.

The political, social and economic condition of Por-

tugal is a significant commentary on the results to a nation where Romanism is allowed unrestricted right of way. Spain and Portugal, for centuries two of the most Catholic countries of Europe, are to-day noted for their illiteracy and degeneracy, and are turning wrathfully upon the clericalism in which they see a chief cause of their decay and a foe to their aspirations for a national renaissance.

Will the Republic of Portugal, just proclaimed, last? It is doubtful. It is hard to see how a people with no training in democracy can set up and perpetuate self-government. But it will be a first step in that direction—a prophecy, at least, of the future.

WHO IS THE PESSIMIST?

In his suggestive volume on "The Philosophy of Carlyle," Professor Mead reminds us that our common way of classifying people as optimists or pessimists is liable to lead us into great mistakes. We do it generally by noting superficial differences. The optimist is the person whom we happen to find taking a cheerful view of things, even though his good cheer may have no profounder explanation than a good dinner. The pessimist is the person whom we find in a dissatisfied state of mind. The reason of his dissatisfaction we do not always stop to inquire. We hear him complaining, and that is enough.

Professor Mead sets up no defense of the mere fault-finder—of the person whose incessant nagging and irritability are the index of a petty mind and a mean spirit. These human gad-flies are in a class by themselves, and it is hard to say which they better deserve—our contempt or our commiseration. But there are men whose grumblings are not the forthgoings of a small and sour egotism. In our thoughtless way we might call them pessimists, but their complaints and criticism spring from a profoundly serious view of life and are the index of great souls, perplexed by evils which confront them, yet not in despair.

It is a notable fact, as Professor Mead points out, that some of the severest critics of their own ages and times have been idealists and optimists. Fichte, for example, was as sweeping in his denunciations as though he believed that the conditions which surrounded him were irremediable. Elijah went about as far as it was possible to go in speaking of the degeneracy of his nation when he made the sweeping declaration, "The children of Israel have forsaken thy covenant and slain thy prophets and I only am left, jealous for the Lord." Christ himself uttered penetrating and dissolving criticism of the organized life of his time and country. He pronounced woes upon its authorized teachers. "The house of prayer had become, to his severe and single eye, a den of thieves. Scholars, priests and lawyers were to him all whited sepulchers, shams—all 'galvanized.' Hypocrisy was at the altar and a 'fox' upon the throne. The great cities would appear worse than Sodom and Gomorrah at the day of judgment, and the generation altogether was wicked and adulterous." Yet Jesus is the world's great optimist.

What, then, is the real, vital difference between the true optimist and the true pessimist in their fault-finding, since the one, no less than the other, is often found in the role of the critic? Professor Mead answers by contrasting Carlyle with Schopenhauer. To Schopenhauer the hard and hateful things of life represented the bottom law of the universe to which we must succumb. To Carlyle, on the other hand, they were something to be defied and overcome by square fighting. "The one fills us with dismay and makes us weak; the other, for the most part, fills us with indignation and strength. Schopenhauer's universe swallows us up; we close Carlyle, and are 'Athanasius against the world.'" "The world's greatest reformers," Professor Mead continues, "have always been the world's sharpest critics, and they have almost always been optimists—men, that is, who have believed that the ultimate law of the universe is a law which works for the ultimate highest good of man; believed in absolute justice and rejected every seventy-years philosophy; believed in immortality and God. These men, I say, who have believed in eternity have been always the great reformers, redeemers and revivers of the life that now is—never the men who have said, Up to thy work, O man, for next year finishes you, and without sharp scratching you will leave but a sorry mark to show for it! These have been wet-blankets to mankind; they have not had true and helpful *earthliness* about them; their shout has seemed to come from consumptive lungs, and has never passed for genuine enthusiasm for ten years running. The man who believes that the law of the universe is just and good is always the man who is most sensitive to present evil. He feels most deeply the antinomy between the actual and the ideal, the phenomenal and the true real."

It is evident, therefore, why we are apt to be betrayed into a grievous mistake when we hastily put every one who criticizes conditions, political, social or religious, into the category of the pessimists. He may belong there, of course. If there is no note of hope in his denunciations; if he does not accompany them, as Fichte did, with assurances of the profitableness of striving to create, in place of the evil, "the good and the beautiful," then he is properly to be classed with the men who enfeeble the world and paralyze the nerve of all worthy endeavor. But if he denounces wrongs because his whole being is moved with indignation that they should be found in a world whose central law and meaning is moral, and therefore as something at war with eternal goodness and love, we will do well to hail him as a prophet whose voice is raised to prepare the way of the Lord. A true optimist has clearer vision than others of the things which God has in store for men and for the world, and by virtue of that vision becomes a critic of whatever stands in the way of its realization.

—There is no music in a rest, but there is the making of music in it. In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of our tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking-place had come in between. Not without design does God write the music of our lives. Be it ours to learn the time, and not to be dismayed at the "rests." They are not to be slurred over; not to be omitted; not to destroy the melody; not to change the keynote. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget, "There is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us. How long he waits for us to learn the lesson.—John Ruskin.

—"The best teaching is that which both imparts and elicits. Facts can be learned. Thinking must be stimulated."

An exchange makes comparison between the working of reforms in China and in the United States, when China is really in earnest in the matter in hand. Our exchange says:

"Would that America knew how to conduct reforms as does poor old heathen China! The difficulty, of course, comes from the fact that we live in the 'land of the free,' while the Celestials are still benighted by the ancient idea that they must obey law. That is why China will have voted out the opium habit and traffic long before we here shall have gotten a firm hold on the liquor situation which, for us, is just as serious as the opium habit for the Orient. The work of reform is growing. A great German minister who visited Szechuen, the former principal opium market, reports:

"'This great center of opium now, for the first time within memory, finds itself without a crop of opium. The prohibition of opium cultivation has begun suddenly, drastically, and actually, and the people seem to take it quietly. Not a sign of opium have I seen, but instead one sees wheat, vegetables, etc., all growing, with prospects of cheaper foodstuffs next year. In all parts of the empire one may now see men wearing honor badges, bestowed upon them by the Government for renouncing the opium-smoking habit.'

"Now that's a suggestion worth adopting here in America. Wouldn't it be fine for our Government to present a medal to every man who sobers up and stays sober? There's many a wife to-day who would rather see her now drunken husband wearing a Government-stamped medal for sobriety on his breast, than to have him sport a trophy from the Carnegie Hero Fund."

But then, America is a republic and China is a despotism, and America could not work as China does, even if it would. The benevolent despot may do great things once in a while, but none of us would want to be under him. Rather the fight that develops manhood, than the authority that suppresses it.

—

The work in the Canal Zone gives an illustration of a form of union of Church and State that can be objected to by none but the most bigoted. The Commission recognizes the moral and spiritual need of the thousands of men whom it has taken from their homes and put under new conditions free from the usual restraints. When the canal was begun, President Taft, then secretary of war, made the famous speech in which he said "We must provide for the families of the men who build this canal, or we shall have a hell on earth." The result was the building of quarters for the families of the workers, high and low, and the introducing into the life of the new community the strongest steadying and purifying influence that could have been thrown around the men; but even so, there was the recognized need of something more, and the experience of the Y. M. C. A. work in the Philippines made the introduction of that work easy, but the commission went even farther, and of the thirty-nine churches now in the Zone, the commission owns 26, while all but two of the others are on land owned by the United States. The commission even employs chaplains of various church affiliations, both Protestant and Catholic. The "churches" of the commission are two-story buildings, with lodge rooms on the second floor, while the room used for religious services is on the ground floor and capable of holding 250 persons. Its furniture is a pulpit, piano and folding chairs. The congregations are regularly organized with church council and all necessary provision for work, though the members do not transfer their membership from the home church, on account of the comparatively short stay of the Zone population. Socials are given and newcomers made welcome and started with right associates and opportunities, while the commission profits in the improved moral tone and consequent greater effectiveness of its workers. Surely a disinterested testimony to the practical value of the church to the community, and one to be remembered when there is the clamor for the taxation of church property here at home.

—

The story comes from Canada of a community somewhere is Saskatchewan which resolved that it could support but one church and that therefore there should be but one church in the town, and so with a knowledge of stock companies, "controling interests", and the like, they devised a plan which would solve for them the troublesome question of denomination once and forever. They organized their church, so the "Interior" tells us, and capitalized it at $10,000, with stock offered at $1.00 a share, all stock sold at par. The Moravians secured the controling interest and the church, so long as they continue to hold a majority of the stock, will remain a Moravian church, and, presumably, they will be able to have the dominating voice in the selection of the pastor and in all matters of policy. But the open doors to trouble, and the schemings that may follow in the effort to secure stock certificates in the future! The plan is practical enough from the standpoint of business, but from the standpoint of its influence on spiritual life and development there is very little about it to commend it or to give promise of any great influence in moulding life for Christian usefulness and power. The most ardent advocate of church federation and of the benefits of limiting the number of churches in a community by its ability to properly support their work, and by the needs of the people would hardly give his sanction to the general extension of this plan. It would mean the "one man" or "one faction" church in its most offensive form.

—

A law requiring a 99-inch long sheet on beds in all hotels and lodging houses has just gone into effect in Missouri and it has filled the innkeepers with dismay. The five and ten-cent lodging houses complain that providing such superabundance of sheets and the sanitary plumbing and fire escapes which the new law also insists upon, will drive them out of business. Some tall men of Texas started the demand for a longer sheet than was formerly thought sufficient. They want enough to cover their feet, while at the same time reaching their chin. The sanitarians improve on this by insisting on a margin to turn back over the other coverings, and eight feet three inches of sheet is demanded by the new law. This will require a general change of linen by all the hotels and lodging houses of the state.

It may be a good law and tend to the general comfort, but it is pretty nearly the limit in reaching into the details of life. The wonder is not so much that it passed the legislature as that more of the freak bills that are presented, sometimes as jokes, sometimes seriously, do not slip through. If the law is taken seriously at all and any effort is made to enforce it, the next thing will be the testing of its constitutionality, which might prove a question of more practical interest than is the mere length of sheets.

—

Nevada has purged itself of the stigma of being a state in which gambling was unrestricted. On September 30th, for the first time, the doors of the gambling houses were barred by law. Under the recent action of the legislature of the state, gambling was prohibited on and after October 1st. Despite traditions, influence, argument and politics, the law stands and the old-line gamblers have bowed before it. Although

another day of grace remained to them, the wheels that have spun since the days of the characters of Bret Hart and Mark Twain are still, and the faro tables have been stored away. Gambling is dead and Carson City, where fortunes have shifted on the turn of a card, is "closed." A decision rendered by Attorney General Stoddard places whist, bridge whist, five hundred, solo and other card games played for money, property or the representative of value, under the ban. Slot machines also are banished. The law that becomes operative aims the death-blow at every game of chance in Nevada.

The great fight, with the orgy of vice and immorality of all sorts that accompanied it, was the gamblers' dying effort. Now let Reno be cleared of its divorce colony, and the divorce laws revised and brought into line with decency and right, and Nevada will have qualified fully for place among the settled, stable states of the Union.

—

It appears that "a great deal of discussion and some ill feeling" has been stirred up in England by the announcement of the discovery that sixteen years ago, in the issuing of a new edition of the Book of Common Prayer, "deliberately and without authority" a comma had been changed in the punctuating of the Lord's Prayer, and that the changed punctuation had been retained in all subsequent editions. Formerly it was, "Thy will be done on earth, as it is in heaven," and now is, "Thy will be done, on earth as it is in heaven." The new punctuation makes the clause "on earth as it is in heaven" apply to "Thy kingdom come" as well as "Thy will be done," and has the effect of broadening the scope of the prayer. Both the King's printers and the University Press have adopted the new punctuation, and as punctuation of all sorts is strictly a matter of judgment, as the ancient manuscripts had no punctuation marks, the question is one of preference. The change seems to be an improvement rather than otherwise, and that there should be an issue made of the thing at all seems exceedingly petty, and too much in the spirit of the quibblings of the past.

—

One of our Presbyterian exchanges recently calls attention to the fact that "The last Pan-Presbyterian Alliance suggested that Presbyterian pastors all the world over should preach once a year on the Protestant Reformation, the principles which guided it and the blessings which have flowed from it. Either the last Sunday in October or the first Sunday in November is proposed as an appropriate date. The former day coincides with the custom of the churches in Germany, the latter with the custom of the Protestant pastors of France and Switzerland. Ministers minded to fall in with the suggestion should realize that it is already seasonable time to begin brushing up their church history by way of preparation for the observance."

So we are not to be alone hereafter in the celebration of the Reformation festival! The Hero of the Reformation is in a peculiar manner the spiritual father of the church which bears his name, but he is also the father of Protestantism and we rejoice that these others too are paying tribute to his work.

—

Los Angeles, Cal., has come into a doubtful eminence through the figures recently made public with regard to marriage and divorce in that city, as taken from the official records for the year ending October 1, 1910. In that time 1060 divorces were granted, 664 of them within the past six months. During September alone 202 legal separations were granted. For the year the rate was one divorce for less than five marriages! The figures are appalling. What the local conditions are that give rise to such a situation we do not know, but they indicate a deep-rooted, festering moral sore that needs the Great Physician's healing, and the awakening of the public conscience, even more than it needs the legislation which might aid in dealing with the outward manifestation of the evil.

—

The "Advance" declares that "the temperance idea is gaining strength even in European countries. A delegate just returned from the first international congress of brewing at Brussels says: 'Signs of a powerful temperance movement in Europe were manifested by 600 delegates at the Brussels conference. Denmark has taken the lead. There the government has placed a premium on temperance by letting through beverages with less than 2½ per cent. of alcohol, and taxing all with more. The influence of this great temperance movement is easily seen. In the Scandinavian countries moderation in imbibing is noted everywhere, and Germany, which we usually picture as being a nation of heavy drinkers, is pulling for temperance.'"

—

The spiritual interests of the workmen and others engaged in constructing the Panama canal are not neglected. The first building erected was that of the Roman Catholic chapel on the hospital grounds near Panama, begun in November, 1906; and in July, 1908, the Episcopalians also built a chapel on the grounds. There are now 39 churches on the list, of which 26 are owned by the Isthmian Canal Commission, and served by fifteen chaplains in their employment. The list shows that there are 7 Catholic, 13 Episcopal, 7 Baptist, 8 non-denominational (Lodge Hall churches), 2 Wesleyan, 1 Methodist and 1 Seventh Day Adventist. These figures are furnished by the "Canal Record," and may be regarded as correct.

—

Writing from Mukden, a correspondent of the North China "Daily News" says: "The opium poppy now seems to be extinct throughout the whole of Manchuria, unless, as rumor has it, certain patches may be found in the Yenchiting region, where in remote mountain valleys some is said to be still grown, and is easily smuggled into Korea and Vladivostok, to which many old and confirmed gamblers and opium smokers resort. One hopes that Japan will soon see her way to handle the Chinese opium sots in Korea with a strong hand and also that Russia will wake up to the fact that her many thousands of Chinese residents would be much better off if she were more severe with the opium smokers and chronic gamblers."

—

Since 1900, 9,771,512 aliens have arrived in the United States. The races represented have been classified into 40 subdivisions by the statisticians of the immigration bureau. The southern Italians lead them all, with a total of 1,761,948, the Jews being second at 976,263. Polish home-seekers were third with 873,660. The miscellaneous immigrants for which no appropriate place could be found in these subdivisions numbered 10,772. Pacific islanders were the least in number. Only 661 of them have immigrated in the ten years. The average amount of money possessed by each alien at landing was $22.

—

The first Navajo Bible is now being issued by the American Bible Society for distribution among the Indians of this country. There are said to be 25,000 members of this tribe, many of whom have accepted the Christian faith. Several denominations are generously represented in this race. It is thought that a copy of the Scriptures in their own tongue will help in the education of the Indian, and in the formation of a Navajo literature. The version of this Bible was prepared by Rev. Leonard P. Brink, of Tohatchi, New Mexico.

The Lutheran Observer,

[Entered at Lancaster Pa., Post-office as second-class matter.]

TERMS CASH IN ADVANCE.

Yearly subscriptions, uniform price is..... $2.00
To Ministers..... 1.50
Single copies..... .05
Foreign subscriptions, and Canada, $1.00 per year extra.

The paper is sent until order is received to discontinue and all indebtedness paid.

☞ Remit only by draft on Philadelphia or New York City, postal money order, or in registered letters. If remitted otherwise, it will be at the sender's risk. Bank notes are not safe forms of remittance, unless sent in a registered letter.

Draw checks, etc., to the order of, and address all letters to

THE LUTHERAN OBSERVER,
1024 Weightman Building,
1524 Chestnut Street,
Philadelphia, Pa.

ADVERTISING RATE.

22 CENTS PER AGATE LINE,
OR $1.68 PER INCH,

Each insertion (fourteen lines to the inch).

Special notices, set solid, double the price of display per counted line.

Reading Notices, leaded, three times the price of display per counted line.

Address all communications about advertising to

THE RELIGIOUS PRESS ASSOCIATION,
902 Witherspoon Building, Philadelphia, Pa.

Church News.

CHANGES OF ADDRESS.

Rev. J. J. Minnemier, from New Franklin to Nittany, Pa.

Rev. J. F. Sponseller, from Lanark, Ill., to R. F. D. 1, Fairfax, Va.

Rev. G. B. Young, from 441 3d street to 454 2d street, Brooklyn, N. Y.

Rev. M. L. Smith, temporarily, from Osborn, Ohio, to Vancouver, Washington.

Rev. R. A. Halverstadt, from Crestline to 197 W. 5th street, Mansfield, Ohio.

Rev. M. Hering, from Marietta, Ohio, to 22 Canal street, Jamaica, L. I., N. Y.

Rev. Thale P. Skovgard, from Waterloo to 217 South 7th street, Council Bluffs, Ia.

Rev. William E. Brown, from Middletown, Md., to 1716 N. Caroline street, Baltimore, Md.

CHURCH BREVITIES.

Rev. B. R. M. Sheeder, Aaronsburg, Pa., has received and accepted a call to the Clarion, Pa., pastorate.

Electric power for running the machinery and lighting the buildings is being installed in the Loysville Orphan Home.

Rev. J. J. Minnemier, New Franklin, Pa., received and accepted a call to Nittany, Pa., and enters his new field October 2d.

Trinity church, Allegheny, Pa., Rev. Alonzo J. Turkle, D. D., pastor, has had its pipe organ overhauled and repaired at a cost of $2,500.

The class in St. John's Lutheran Sunday-school, Sterling, Ill., taught by Mr. W. W. Davis, has an enrollment of 60 scholars, with an average attendance for three months of 40, 78 visitors, and an offering of $23.44.

Rev. L. W. Gross, of Mt. Holly Springs, Pa., is spending a few months at the Clifton Springs, N. Y., Sanatorium for the benefit of his health.

The Ladies' Aid Society and the Neeh Verein have installed a hot-air furnace in Immanuel Lutheran church, Cairo, Ill., Rev. Wm. L. Burger, pastor.

The mission churches of the Pittsburg Synod received 415 persons into fellowship during the year, gave $2,214.66 to benevolence and $36,857.51 for local purposes.

To St. Paul's church, Denver, Colo., Rev. R. B. Peery, Ph. D., pastor has come another bequest. It is for $1,000, and is from a former member, the late Adam Miller.

Rev. E. G. Lund, D. D., who has been temporarily supplying the pulpit of the First church, Oakland, Calif., has received a call to Holy Trinity church at Seattle, Wash.

A neat directory of St. Matthew's congregation at York, Pa., Rev. R. D. Clare, pastor, has just been issued, containing a complete list of the members with their addresses.

Rev. Luther Hess Waring, Ph. D., pastor of the Georgetown, D. C., Lutheran church, has a new book published by G. P. Putnam's Sons, on "The Political Theories of Martin Luther."

The church at San Diego, Cal., Rev. George Hillerman, pastor, and the one at Redlands, Rev. W. R. Swickward, pastor, have both reduced their appropriation from the Home Mission Board $50.

The East Ohio Synod, which was organized in 1836 and united with the General Synod in 1843, celebrated its 75th anniversary at its convention this week in Ashland, Ohio, Rev. A. H. Smith, D. D., pastor.

An ornamental as well as useful metal pin tray has been sent out as a souvenir by the author of "Dot," Rev. L. M. Zimmerman, D. D., of Baltimore, Md. "Dot" has already passed through three editions of 1,000 copies each.

At the communion service in Emmanuel church, Etna, Pa., on October 2d, Rev. Jerome M. Guss received ten new members into the church. Rev. Guss will close his pastorate in Etna on November 1st and take charge of the church at Middleburg, Pa.

The September issue of the "English Lutheran Helper," edited by Rev. B. R. Lantz, pastor of the First church, St. Joseph, Mo., is a Kansas Synod member, and gives brief items of interest from various pastorates of the synod, with portraits of many of the pastors.

The Lutheran Publication Society is continually adding to its list of valuable brochures called "Lutheran Monographs." The latest from the press is on "The Miracles of Christ," by the late Rev. Milton Valentine, D. D., LL. D. which is taken from Dr. Valentine's last work, "Christian Theology."

The handsome new Fourth Lutheran church of Springfield, Ohio, Rev. S. E. Greenawalt, D. D., pastor, was dedicated on Sunday, October 9th. The feast of dedication continued from October 5th to 12th, which consisted of excellent music and a fine program of sermons and addresses by prominent speakers.

St. Andrew's church, East Carnegie, Pa., was dedicated on October 2d. The services were in charge of the missionary superintendent, Rev. J. Elmer Bittle, and Revs. M. E. McLinn and Ellis B. Burgess preached the sermons. Addresses were also made by Revs. Luther M. Kuhns, W. C. Mann and Dr. A. J. Turkle. The building cost $3,656.

IN OTHER LUTHERAN BODIES.

The handsome new church on the campus of Lenoir College, Hickory, N. C., was formally dedicated on September 25th.

Newberry College, S. C., opened its fifty-fifth session on September 29th, with the largest enrollment of students in its history.

Repairs and improvements have been made to Bethany College, Lindsborg, Kans., during the summer, at a cost of $10,000.

Rev. A. J. D. Haupt, D. D., former superintendent of the Lutheran Hospice in Pittsburg, Pa., has accepted a call to become pastor of the English church at Albert Lea, Minn.

The Salem, Va., Orphan Home has received another check from Hon. J. C. Seegers, Columbia, S. C., for $164, to meet the cost of providing winter shoes for the children in the home.

Rev. John Rembold, an aged member of the Iowa Synod, died at his home near West Union, Ia., last month. He was formerly superintendent of the orphanage then located at Andrew, Ia.

The new Lutheran College at Eureka, South Dakota, was formally dedicated in September 11th with impressive ceremonies. The school year opened on the 15th, with thirty students enrolled.

James J. Hill, the railroad magnate, has offered to give $50,000 each to Luther College, Decorah, Iowa, and St. Olaf College, Northfield, Minn., on condition that the institutions raise $200,000 each additional.

The first class of Italians to be confirmed in a Lutheran church was received into St. Peter's church, Philadelphia, Pa., on October 9th, by the pastor, Rev. E. R. Cassady, who has an Italian assistant, and is regularly holding services for the foreigners in that section of the city.

The late A. Julius Hagnuson bequeathed more than $1,000 for church and synodical purposes, including: Home Mission $200, Foreign Mission $200, endowment for the Swedona congregation $500, Augustana College $50, Augustana Hospital $50, and Orphans' Home at Andover $50.

OVER THE FIELD.

Pasadena, Cal.—Rev. C. W. Weiser, for two years and a half the successful pastor in Pasadena, is suffering from a nervous breakdown. It will be necessary for him to take a rest until his vitality is restored.

Pastor Resigns.—Rev. M. L. Smith has resigned the Osborn, Ohio, pastorate, to take effect October 16th. Rev. Smith expects to spend the winter in the far west and Pacific coast.

The charge consists of two churches—Osborn and Brandt—and the secretary of council is Mr. J. C. Smith, Osborn, Ohio.

Jersey Shore, Pa.—Rev. C. Fickinger, pastor. Rally Day services were held in St. John's Sunday-school, October 2d. There were 514 present. Collection $17.62. There was an address by G. B. Reimensnyder, Esq., of Sunbury, and other short addresses. The church is undergoing repairs at present to the amount of about one thousand dollars.

New Kensington, Pa.—The Lutheran church, Rev. Upton A. Hankey, D. D., pastor, has completed the return of its loan from the Church Extension Board, the Ladies' Aid paying the last $100. The church has also purchased a fine new piano for the Sunday-school. There were 10 accessions at the fall communion, and the year's benevolence amounts to over $733.

Wilkes-Barre, Pa.—The members of Grace church surprised their pastor, Rev. J. D. Krout, on the evening of his anniversary as their pastor by a visit to his home. After an agreeable evening of song and conversation, refreshments were served. All departed wishing many like years as pastor and people. As a result of this visit the pastor's grocery bill will be very small for weeks to come.

New Secretary Rocky Mountain Synod.—Rev. Wm. T. Kahse, having taken up field work for Midland College, has resigned as secretary of Rocky Mountain Synod. Rev. J. W. Finkbiner, D. D., 315 East Platte avenue, Colorado Springs, Colo., has been appointed secretary of synod, and all correspondence intended for the synodical secretary should be sent to him. J. M. HERBST,
President Rocky Mountain Synod.

Oakland, Cal.—Rev. E. G. Lund, D. D., who has been supplying the First Lutheran church for the past four months, has gone back to Seattle, Wash. This leaves the Oakland church without a pastor. Oakland is a city of nearly 200,000, just across the bay from San Francisco, and is one of the promising cities of the state. The congregation has a neat and comfortable church worth in the neighborhood of $30,000. A pastor is desired at once.

Pittsburg, Pa.—The tenth anniversary of the organization of the Church of the Redeemer, Rev. Robert W. Woods, pastor, was observed on Friday evening, September 30th. Ten years ago the congregation was organized with 43 members, and there are 460 on the roll at present. The congregation has been self-supporting from the time it was organized, and has paid every year's apportionment in full and with an excess. Holy communion was administered on October 2d. Eight new members were received. Total offering was $231.25.

Oregon, Ill.—Rev. Albert B. Shrader, pastor. The newly-formed pastoral relation was happily consummated recently by the official acts of Rev. Thos. B. Hersch, president of Northern Illinois Synod, who delivered the charge to the pastor. He was able assisted by Rev. Dr. Bannen, of Rockford, who gave the charge to the people. The fall communion was a precious season to a large number of communicants. Offerings for benevolence were liberal. Rally day in Sunday-school nearly doubled the usual attendance. After a long vacancy this congregation enjoys the regular ministration of the means of grace.

Another Workman Fallen.—Rev. B. E. Shaner, who has been ill for more than three years, was relieved of his sufferings by death on October 2d. He was born near Leechburg, Pa., February 2d, 1862. After graduating from Gettysburg College in the class of 1886, he pursued the theological course in the Seminary and was ordained by the Pittsburg Synod in 1889. Rev. Shaner successfully served pastorates at Puxsutawney, Pa.; Callensburg, Pa.; Logansport, Ind., and Trinity Lutheran church, Tarentum, Pa., where the funeral service was held on October 4th. Interment took place at Leechburg. A wife, four sons, six daughters and a host of friends are left to mourn his loss.

New Church Organized.—St. Paul's Lutheran church of Kittanning, Pa., was organized Tuesday evening, October 4th, with a charter membership of 90. Thirty others had also signed a petition for the organization, but were not able to be present. This organization was effected in response to a demand that has been insistent for a number of years, and will rapidly grow into a strong, influential church in this county seat of the banner Lutheran county of western Pennsylvania. It will be self-supporting from the beginning, and will apply for admission to the Pittsburgh Synod at Charleroi, Pa. A call has been extended to Rev. Charles H. Tilp, of Murphysboro, Ill., to become the first pastor. The use of the Methodist Episcopal church was kindly given in which to effect the organization.
ELLIS B. BURGESS.

Swissvale, Pa.—The Junior Brotherhood of St. John's Lutheran church, Rev. H. C. Erdman, pastor, is in a flourishing condition. Through it a large number of boys have been reached for the Sunday-school and church. Some boys who knew nothing of the church until two years ago now pray in public. Recently 27 of the boys responded to an out-of-doors camp-fire, at which army rations were served. The evening was spent in telling stories. The boys usually look after their own entertainment, and are now very anxious to go out and organize brotherhoods in other churches.

A recent canvass of the congregation resulted in 85 new subscribers to the LUTHERAN OBSERVER—only three families where they did not take it. It was also placed in the homes of a few prospective Lutherans.

Philadelphia, Pa.—Rev. Dr. Edwin Heyl Delk has been invited by Dr. Walter Shumway, the dean of the theological department, and the trustee of Temple University to succeed to the chair of Systematic Theology held by the late Rev. Wayland Hoyt, D. D., LL. D. The faculty is interdenominational in its personnel, there being a Reformed, Episcopalian, Presbyterian, Methodist as well as Baptist teachers in the theological department. Dr. Delk will base his lectures upon Dr. Valentine's "Christian Theology." The graduates of the department have entered the various ministries represented in the faculty. Both the organization and the spirit permit the fullest expression of the personal point of view of the various instructors. The course covers five years. Dr. Delk will commence his work in the University this autumn. He will remain pastor of St. Matthew's church.

Millersburg, Pa.—St. Paul's church, Rev. Cliffton Glemm White, pastor. Harvest Home festival was observed September 25th with two special sermons and appropriate decorations. Flowers, fruits and vegetables, in abundance, contributed by the congregation, were taken to the sick and aged the following day. On Monday evening Rev. and Mrs. White entertained the decorating committee at the parsonage.

Sunday, October 2d, was Rally Day in the church and Sunday-school. A stirring address by the pastor and special music were enjoyed by the members of the school and visitors, who crowded the large room to its utmost capacity. Flags and greens formed a bright and attractive decoration. The new Christian flag and the Sunday-school flag, with its large cross and inspiring motto, "By this sign conquer," were in evidence.

Wednesday evening, October 5th, Rev. White gave the address in "The Orphan's Home," at the meeting of the East Pennsylvania Synod held in St. Peter's church, Middletown. The men's chorus from St. Paul's, Millersburg were present and rendered several selections at this time, which were much appreciated.

St. Clairsville, Pa.—Rev. H. C. Salem, pastor. The missionary societies have contributed the following sums for benevolence during the year: St. Clairsville, $52.11; Cessna, $30.46; Imler, $22.46. The St. Clairsville congregation celebrated its 40th anniversary of laying the corner-stone September 15th, by rendering an elaborate program. There was special music, addresses by Rev. J. H. Zinn, an ex-pastor; Rev. E. Dutt, Rev. J. W. Zehring, of the Reformed church; Rev. J. W. Chambers, of the Methodist Episcopal church, and the pastor. Historical addresses were also given by H. E. Mason, Esq., D. Stambaugh and F. K. Moses. Resolutions on the death of Rev. D. M. Blackwelder, a former pastor, were adopted. Greetings from Messiah congregation were presented by W. W. Phillips; also from the Reformed church by Rev. Zehring. Greetings from these ex-pastors were read: Revs. J. Peter, J. M. Rice, J. H. Diehl. A sumptuous dinner was served in the church grove. A tallow lamp that had been used in the log church, which was built in 1816, was shown to the congregation; also the financial account of building the old church. Services were interesting and largely attended.

The pastor preached a special sermon to the confirmation class at St. Clairsville on "Character Building." The class numbered eleven members. Services are well attended.

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

HONOR ROLL.

Churches that Have Increased Pastor's Salary.

302. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md
304. Trinity church, Pasadena. Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. E. Kishacoquillar charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. ———?

Louisville, Ky.—A "house-warming" was held in the handsome new parsonage of Grace Lutheran church on October 4th. At the same time was commemorated the tenth anniversary of the ordination of the pastor, Rev. Wm. P. Rilling. The new parsonage just completed is a fine-appearing building and a comfortable dwelling with all modern equipments. All the mechanical work and finishings are of the best. The building cost more than $5,000, and with the cash in hand and subscriptions the congregation will capably finance the thoughtful enterprise and later be able to liquidate any indebtedness that may remain after settlement with the contractors.

Indianapolis, Ind.—The First English Lutheran church, Rev. C. Rollin Sherck, pastor, which has been closed for repairs, was opened to the public October 2d. The main auditorium has been enlarged by the removal of a partition, thus giving more light to the front part of the church. The ceiling which is of beautiful walnut, was cleaned and varnished. The side walls were done in olive with Tiffany effect and with hand-painted borders. The organ is shaded from olive to sky blue, with pure gold trimmings. A bright new brussels carpet has been laid on the floor in keeping with the color scheme. Electric lights have been installed. The choir loft has been enlarged to accommodate a choir of fifty people. Since the present pastor took charge of the work, the church has been entirely freed from debt and improvements made amounting to $6,000. The parsonage has also been painted and improved.

Wrightsville, Pa.—The Luther League of Trinity Lutheran church, Rev. G. Wm. Millar, pastor, was organized September 15, 1909, and held their first religious service October 3d. The society had 71 members at its organization, and now numbers 115. Much interest has been taken in the services by the members. They have been truly spiritual. No young peoples' society existed here for more than nine years. The first anniversary service was held October 2d. A special program was rendered. Rev. Robert D. Clare delivered a most inspiring and helpful address, which was sincerely appreciated. In the first year of the life of this society they have sent three barrels of fruit jars, besides jellies, to Loysville Orphan Home. Also will support a foreign native worker in India. The money has already been forwarded to the synodical treasurer. The society will have the pleasure of having the York Central District Luther League meet in their church in convention next spring, their pastor being president of the District Luther League.

Harvest Home services were held Sunday, September 11th. The church was most beautifully decorated with flowers, grains, fruits and vegetables of the season. More young people and children attended this occasion than formerly. Special music was rendered.

On September 25th the holy communion was administered. It was a blessed occasion to all who had the privilege of participating.

Southern Illinois Missionary Convention.—The fifth annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Southern Illinois was held in Mt. Calvary Lutheran church of De Soto, Ill., Rev. E. H. Kitch, pastor, on Thursday, September 29, 1910. All of the officers were present, each auxiliary was represented by two delegates, and about fifty visitors were present at the convention.

Reports from auxiliaries, while not showing large increases, were encouraging. The De Soto society reported two life members. The officers for the ensuing year are: President, Mrs. Jacobi Ward; vice-president, Mrs. E. H. Kitch; recording secretary, Miss Mamie L. De Witt; corresponding secretary, Mrs. H. L. McGill; historian, Mrs. M. B. Allison; organizer, Mrs. L. W. Pelzer; treasurer, Mrs. Maud L. Rust.

Excellent papers were read by members of the convention, and enthusiastic addresses were made by Rev. Chas. H. Tilp, president of Southern Illinois Synod; Rev. S. J. McDowell, of the Home Mission Board, and Rev. E. E. Neibel, missionary to Africa. Mrs. H. L. McGill was elected delegate to the general convention at Louisville, Ky.

After adopting resolutions looking forward to aggressive work the coming year, the convention adjourned to meet in the First Lutheran church at Dongola, Ill., on Thursday, September 28, 1911.

MAMIE DE WITT, *Reporter.*

Nebraska Missionary Convention.—The 13th annual convention of the Woman's Home and Foreign Missionary Society of the Nebraska Synod was held at Beatrice, Neb., September 20th to 23d, 1910, at Trinity Lutheran church, Rev. R. M. Badger, pastor.

The convention opened Tuesday evening, with 40 delegates present. The welcome address was delivered by the oldest member of the society, Mrs. Susan Harden. She gave them a warm welcome. She said our hands and hearts were both open to make their stay pleasant. The visitors accepted the welcome with willing cheerfulness.

The convention was full of interest from beginning to end, with quiet and inspiring devotional services, well-prepared papers, good reports, interesting business sessions, lively discussion on all questions, and an intelligent knowledge of all branches of the work. Too much credit can not be given to our president, Mrs. R. M. Badger, for her gracious and untiring zeal to make it an interesting meeting. The presence of Mrs. E. D. Miller, treasurer of the general society, added to the interest of the meeting. Her address and talks were full of instruction.

Rev. Neible, a returned missionary from Muhlenberg Mission, Africa, presented the achievements and needs of this mission. He made several earnest and strong pleas for the work he was interested in two years and expects to return to soon.

Miss Lescher of Lincoln, Neb., in her paper on Sunday-schools and Missions, opened a discussion which proved of unusual interest.

Rev. Coolen, a representative of Tabitha Home, made an urgent appeal for financial aid, so that we could hold the Home which was doing so much good in its particular way.

One very pleasant feature of the convention was the packing of a box for a worthy pastor in Iowa.

A regular session of the Local Mission Band, led by Mrs. E. P. Mumford, was given one afternoon. The lesson on Africa was impressed by chalk and pictures. The drill in references, memory verses and Bible gems was so well given it made a blush of shame appear on some of the older faces present.

We point with pride to the large number of life members received this year. With those received at convention we have 9. Many new faces were seen at this convention who, by their strict attendance and interest, showed they were there for help and knowledge of our work.

The following officers were elected for the ensuing year: President, Mrs. R. M. Badger; vice-president, Miss Mattie Martin; corresponding secretary, Lydia Bender; recording secretary, Maud Martin; treasurer, Elizabeth Haase.

The next annual convention will be held in Omaha, September, 1911.

M. A. MOSTERT, *Reporter.*

SYNOD OF NEW YORK.

The third annual session of the Synod of New York convened in the First Lutheran church, Albany, N. Y., September 27-30. The Rev. G. U. Wenner, D. D., who was several times president of the old New York and New Jersey Synod, completed the first term of the presidency in the new Synod of New York. His report was a broad and comprehensive observation of the great work of the synod and was rich in suggestion. The spirit of the convention throughout was missionary. The salary of the Missionary Superintendent was raised to $1,500, the Italian work voted continued with increased aid, and an emergency fund was raised to be at the use of Missionary Superintendent.

President Granville, of Gettysburg College, was present and addressed the Synod. He was enthusiastically received and the following resolution was passed: "*Resolved*, that hereafter the candidates for the ministry in this synod shall take their preparatory course at Hartwick Seminary and their college course at Gettysburg College."

The various Boards of the Church were represented as follows: Home Mission, Dr. Hartman; Foreign Mission, Dr. Wolf; Woman's Home and Foreign Missionary Society, Mrs. B. G. Hollenbeck; Inner Missions, Rev. V. A. Mortensen; Publication House, Dr. Sigmund; Deaconess Work, Dr. Freas; Board of Education, Dr. Gotwald, Rev. Christian Jensen, of Breklum Seminary, Germany,

addressed the synod upon "American Theological Education for German Students." The evening addresses were delivered by Revs. Knubel, Van Deusen, Remensnyder and Mr. W. J. Dilthey, of Brooklyn.

The following were chosen delegates to the General Synod: *Clerical*—Knubel, Koller, Karg, Kessler, Hardy, Remensnyder, Wenner, Leitzell, Wolford; *lay*—Albers, McLaren, Moetz, Krake, Kaufman, Oberlander, Runyon, Luckenbach, Streibert. The officers elected for the following term are: President, Rev. W. M. Baum, D. D.; vice-president, Rev. F. H. Knubel; English Secretary, Rev. Paul Koller; German Secretary, Rev. R. G. U. Kessler; statistical secretary, Rev. F. V. Christ; treasurer, Rev. J. G. Traver, D. D.

The Synod will meet next year in St. Matthew's, Brooklyn.

J. LUTHER SIEBER.

SOUTHERN ILLINOIS CONFERENCE AND SYNOD.

The eighteenth semi-annual conference and the ninth annual convention of the Synod of Southern Illinois convened in Mount Calvary Lutheran church, De Soto, Ill., Rev. E. H. Kitch, pastor, September 28-30 and October 1-2, 1910. The opening sermon was preached Wednesday evening by Rev. S. J. McDowell. His subject was "God's Anointed Reaching his Appointed Throne."

At the first business session Thursday morning the officers of the former conference were re-elected, viz.: Rev. J. F. Hershizer, D. D., president, and Rev. S. D. Steffey, secretary and treasurer.

Papers were read on the following subjects: "How Much of the Minister's Time should be Devoted to Pastoral Work?" by Rev. Wm. L. Burger; "The Royalty of Our Human Nature," Rev. H. L. McGill; "Things that Hinder a Christian Congregation," Rev. Charles H. Tilp; "Is the Prayer-meeting Worth While?" Rev. S. D. Steffey; "The Influence of Present-day Living on the Church," Rev. J. F. Hershizer, D. D.

Thursday evening a joint session of the Synod and Woman's Home and Foreign Missionary Society was addressed by Rev. E. E. Neibel, missionary to Africa. During the day the ladies held their convention in the auditorium of the church. Quite a large delegation of ladies from the Anna and Murphysboro societies attended this meeting, as well as the service in charge of Rev. E. E. Neibel.

On Friday morning the synod was organized and the following brethren were elected as officers; President, Rev. Charles H. Tilp; secretary, Rev. S. D. Steffey; treasurer, Philip Fager; statistical secretary, Rev. H. L. McGill.

The president's report indicated that the churches have made advancement in the work of the kingdom. Evidence of this fact was shown in that the various churches were active in aggressive church work and supported liberally all the educational and missionary causes. Several churches reported liquidations of debts, repairs and additions to church property. The parochial report showed that five congregations had raised their full apportionment. Mt. Calvary church, De Soto, was the banner congregation in benevolence.

The different boards and institutions were represented as follows: Home Missions, Rev. S. J. McDowell; Foreign Missions, Rev. E. E. Neibel; Deaconess Board, Rev. W. S. Freas, D. D., who spoke on Saturday evening; on Saturday morning Dr. Freas also represented the Church Extension Board, speaking inspiringly of its work and feelingly of Dr. Yarger, who was absent. After his address, by request of president, Dr. Freas led synod in prayer in behalf of Dr. Yarger. Superintendent Chas. E. Wirick spoke in the interests of Nachusa Orphanage. Rev. H. D. Hoover, Ph. D., represented the Board of Education, and, as president of Carthage College, set forth in clear and concise language its status, needs and aims. The Pastors' Fund interests were presented by Rev. Charles H. Tilp. Instructive and inspiring sermons were preached by Revs. S. J. McDowell, E. E. Neibel, H. L. McGill, W. S. Freas, D. D., and Rev. H. D. Hoover, Ph. D.

Rev. E. H. Kitch was elected as trustee of Nachusa Orphans' Home. Rev. H. L. McGill was elected clerical delegate to General Synod, and Geo. J. Heilig lay delegate; alternates, Rev. S. D. Steffey and M. D. Lockman.

The Synod missed very much the presence and fellowship of Dr. Yarger and two of its faithful brethren, Rev. Geo. A. Bowers, D. D., and Rev. Elijah Miller, who were not present at this meeting of synod, because of physical disability and sickness.

Resolutions were passed by synod expressing its appreciation and commending Pastor Kitch and his good wife on the tenth anniversary of his pastorate of the De Soto charge. The Synod also expressed by resolutions its appreciation of the royal entertainment extended to conference and synod by Pastor Kitch, his excellent helpmate and devoted people. We are sure all returned home with many happy memories, and feeling in their hearts that it was good to be at this meeting of conference and synod.

The next spring conference will meet at St. John's church, Jonesboro, Ill., and the Synod will be held at Dongola, Ill., the last Thursday of September, 1911.

WM. L. BURGER, *Reporter.*

AGENTS AMAZED! WORLD STARTLED

10 MEN GET $32,000. New Gigantic Money Marvel. MAKING POOR MEN RICH.

Hurry—get an appointment—get rich yourself. Korstad (farmer) sold $2,212 in 2 weeks; Stoneman (artist) $2,481 in 60 days; Zimmerman (farmer) orders $13,245 IN 110 DAYS. 30 Days. No wonder Cashman says "A man who can't sell your goods, couldn't sell bread in a famine." But listen! Rasp (agent) sold $1,685 in 73 days. Juell (clerk) $6,800; Oviat (minister) $4,000; Hoard (doctor) $2,200; Hart $5,000 and "took 16 orders in 3 hours". Rogers writes "Selling baths got me one piece of property. Expect another."

DON'T ENVY THESE PEOPLE—GET RICH YOURSELF.

Experience unnecessary. How easy—just show—money yours—75% profit. Allen's Bath Apparatus gives every home a bath room for $6.50; excels others costing $200. Think of it! So energizes water—1 gallon ample; cleanses almost automatically; no plumbing. Could anything be more popular? Agents—its irresistible. Reese (carpenter) saw 60 people—sold 55. Maroney (clerk) writes "Sell 8 out of 10 houses." Used by United States Government.

FREE $13.75 AGENTS OUTFIT TO ACTIVE AGENTS CREDIT GIVEN ON SALES

HURRY—JOIN HANDS WITH PROSPERITY. Be first—get exclusive rights; own a rip roaring business; make $8,000 this year. Spare time means $15 daily. Hurry—rush—territory going fast. Risk 1 cent now—a mere postal—for free book and remarkable offer.

"Lucky I answered ad; its great, money coming fast."—(agent A. L. of Me.)

THE ALLEN MFG. CO. 2046 ALLEN BLDG., TOLEDO, OHIO.

Do you want your wife to have peace of mind so far as her income after your death is concerned? The Prudential has a new policy which will guarantee this. Write the Prudential Insurance Co., Dept. 74, Newark, N. J., for interesting booklet.

Professor Walter Rauschenbusch, author of Christianity and the Social Problem: "It is admirably written, and my mind goes with yours."

What Do You Know

About the Relation of Modern Biblical Criticism to the Fundamental Christian Truths; the Modern Church as related to our Social Problems; and the True Basis of Christian Unity?

In **THREE VITAL PROBLEMS** the Reverend Edwin Heyl Delk, D. D., presents in the most concise and clear way what one eminent writer declares to be "the most satisfactory discussion of the three great problems I have anywhere seen."

Fifty cents, postpaid.

The Lutheran Publication Society
1424 Arch Street, Philadelphia.

Dr. Francis G. Peabody, of Harvard University: "It seems to me to combine in a rare degree sympathetic feeling and scientific sanity."

Brooklyn Therapeutic Institute

Chronic Diseases, Rheumatism, Skin, Nervous, and Female Disorders, etc., cured. Latest Methods: Hot Air, Medicated Baths, Packs, Douches. Natural Diet. *No alcohol nor poisonous Drugs.*

Advice by mail. Boarding patients accommodated. Lady in attendance.

Tel: 1326 W. Main; 105a Bergen St.

J. LUEPKE, M. D., Specialist,
Brooklyn, N. Y.

BIBLE LOOKING GLASS.

AGENTS WANTED EVERYWHERE.

Next to the Bible this is one of the greatest books in the world. Undenominational. All good people buy it. 50% commission. Outfit free. Canvassers now making $10.00 a day. Ministers selling thousands. Write today. J. L. NICHOLS & CO., Naperville, Ill.

IRVING

COLLEGE AND MUSIC CONSERVATORY

is the only College for young women in the East under LUTHERAN auspices. Send for catalogue and "The Sketch Book." The 53rd session will begin Sept 28, 1910.

E. E. CAMPBELL, PH. D., *Pres.*,
Mechanicsburg, Pa.

LUTHER SUNDAY.

The Home Mission Offering.

The annual Luther Day celebration is rapidly approaching. It will occur this year on Sunday, November 13th—the Sunday nearest the 10th of November, the anniversary of the birth of the great Reformer, Dr. Martin Luther. It is earnestly hoped that every Sunday-school in the General Synod will arrange to celebrate that event in a suitable manner, and on the occasion will make a generous offering to our Home Mission cause.

The importance of this work has an urgent claim upon every member of the church and upon every member of the Sunday-school, and makes its earnest appeal to them for heartfelt sympathy and generous support.

"The planting of our church among the scattered and spiritually needy of our own household"—what an important and inspiring aim! "The Christianizing of our own land"—what a sublime project! Such important achievements are contemplated and lie within the scope of Home Missions effort, and on such grounds as these Home Missions sends forth her call to every Sunday-school in the Church for its co-operation in making the coming Luther Day a splendid success.

The Board as usual, furnishes a suitable service and "the red-letter envelope" without cost to all who will *ask* for it.

We suggest that ample time be taken to make full preparation for the celebration and keep it before the school several weeks before the offering is to be made. Remember also "The Day of Prayer for Home Missions," which occurs on November 6th.

Brethren, pastors and superintendents and others, do you realize what it means to give your cordial sympathy, your earnest co-operation, and your practical help in this effort? It means success as over against failure; it means thousands of dollars for this exceedingly needful and important work or their loss to the cause. *Help!* HELP!! HELP!!!

A. STEWART HARTMAN,
Secretary B. H. M.

Baltimore, Md.

EAST PENNSYLVANIA SYNOD.

The East Pennsylvania Synod held its sixty-ninth annual session in St. Peter's Lutheran church, Middletown, Pa., October 3-6. It was a delightful convention. Everything seemed to work toward a pleasant and profitable time. The pastor, Rev. S. T. Nicholas, and his splendid people gave a hearty welcome. Nothing had been left undone in the preparation for our entertainment. The weather was charming, though just a little warm at times, and everything was conducive to happiness. When the convention was over, the people of Middletown even passed a resolution expressing gratitude for our coming.

The former president, Rev. J. F. Hartman, D. D., and the secretary, Rev. Lewis C. Manges, had each served three years and were no longer eligible. Rev. D. M. Moser, of Schuylkill Haven, and Rev. George A. Greiss, of Allentown, were elected to fill their places. The treasurer, Rev. C. L. Fleck, was re-elected.

The sessions were conducted in a most business-like fashion, and such an amount of routine business was transacted that we can make no note of it here. Nothing was done in careless fashion, and nothing was allowed to consume time needlessly.

The general boards of the Church were well represented, generally by the secretaries. An appeal that made more than an ordinary impression upon the synod was that of Rev. M. Koolen, superintendent of the Tabitha Home. His message was a frank and earnest appeal for relief in the present emergency. The synod adopted a resolution asking every congregation within its bounds to send at least $5 for the Home before the end of this calendar year. Many congregations will send much larger amounts. This is to be in addition to the apportionment, and we heartily commend the action to other synods.

The synod adopted an entirely new constitution and a new code of standing resolutions. The report of the committee to prepare this was read by Rev. Dr. J. A. Singmaster, and the work was well done. A movement was made to advance the Lutheran Brotherhood among the congregations. A synodical organization was begun, with Rev. Edgar Grim Miller, D. D., at its head. Efforts will be made to push the organization in the various pastorates.

Perhaps the most significant items were the change from the old system of apportionment to the *per capita* system, and the definite move made toward the appointment of a synodical superintendent. The first came about after years of discussion, and as the immediate result of an effort to adjust the old apportionment so as to make it more equitable. The synod thus loses its standing subject of debate, and discussions of apportionment are probably at an end. The movement for a synodical superintendent is due to the constant increase in the size of the synod, making it impossible for the president, while serving a regular pastorate, to give the attention to synodical matters that the interest of the synod demands. The subject has been studied in the conferences and in committee. A committee of three has been appointed to outline the duties of the superintendent, the plan for work, etc. The conferences will discuss the matter further during the year, and final action will be taken at the next convention of synod.

The synod re-elected Rev. W. E. Stahler and Mr. Charles A. Kunkel, directors of the Theological Seminary at Gettysburg. Rev. R. H. Williams and Professor E. E. Campbell were chosen as trustees of the Orphans' Home at Loysville. Delegates to the General Synod were elected as follows: *Clerical*, Rev. S. T. Nicholas, Rev. D. M. Moser, Rev. Geo. A. Greiss, Rev. Will F. Bare, Rev. O. H. Melchor, Rev. C. L. Fleck, Rev. D. R. Becker, Rev. A. H. F. Fischer, D. D., Rev. C. R. Trowbridge; *lay*, I. O. Nissley, A. K. Jacks, Dr. Croll Keller, E. G. Hoover, George C. Baum, Joseph B. Downing, Jacob S. Moser, and P. S. Zimmerman.

The evening sermons were unusually strong. The opening sermon was preached by Dr. H. C. Alleman; a sermon on Foreign Missions by Rev. W. H. Hetrick; a sermon on the Orphans' Home by Rev. C. G. White; and the ordination sermon by Rev. D. Burt Smith. At this last service Rev. Victor E. Rowland and Rev. Daniel E. Weigle were ordained, and Messrs. H. S. Garns and E. A. Chamberlain were licensed for one year. There were also two accessions from other denominations. Rev. J. Milton Tweedale was received from the Reformed Episcopal Church, and Rev. H. Fred. Mueller, German, from the Protestant Episcopal Church.

The invitation of Rev. M. H. Stine, D. D., and his people, Seventh Street church, Lebanon, to hold the next convention of synod at that place, was accepted. L. B. HAFER.

Philadelphia, Pa.

CHURCH NEWS.

World's Christian Citizenship Conference.—A World's Conference for the consideration and discussion of Christian Principles of Civil Government and the practical application of these principles, is to be held in Philadelphia, November 16th to 20th. Every congregation is invited to send ten delegates to represent the young people's society, brotherhood, missionary societies and other organizations interested in the great reform movements. It is estimated that thousands will attend the convention, which will be addressed by sixty prominent speakers from many lands. Arrangements are being made to entertain at least one hundred foreign missionaries who will be present during the sessions of the conference. Early reports to the committees indicate a deep, widespread interest in this world movement to promote Christian citizenship.

Statue of General Muhlenberg Unveiled.—A bronze statue of General Peter Muhlenberg, of heroic size and mounted on a marble pedestal, was unveiled in Philadelphia on October 6th. The attendant parade, program of speeches and singing made a notable celebration. The platform was filled with distinguished citizens and guests. Some of the decendants of Gen. Muhlenberg were present, including Dr. W. F. Muhlenberg and daughter, of Reading, Pa. Dr. Arthur Mudra, the Imperial German Consul, made an address in German, and Judge William H. Staake in English. The ceremonies were in charge of Dr. J. C. Hexamer and General Louis C. Wagner. The statue stands on the south side of the City Hall plaza and is magnificent. On the sides of the pedestal appear bas-reliefs of scenes in the life of General Muhlenberg, the preacher, soldier and statesman. The statue was a gift to the city from the German Society of Pennsylvania.

Dedication at York, Neb.—It was a bright, beautiful September Sunday when the mission at York, Neb., dedicated their church. Not very long ago the mission purchased a fine corner lot in the central part of the city on which was a good frame building, formerly a church, but for a number of years used as a school building. This property cost them $1,480. They have completely remodeled the building, putting a fine basement for the social side of church life, re-arranging and decorating the audience room until they have now a very neat and

complete building. These improvements cost them $1,070. We raised all the money needed to pay for the improvements and complete the payment of one-third of the purchase price; that leaves them $500 interest-bearing debt and the same amount to the Board of Church Extension. It has been a hard struggle for a mission, but we have had a faithful missionary in our pastor, Rev. R. A. White, and we have had a good financial manager in his excellent wife. The growth of the congregation has been slow, but we are gathering excellent people in the mission. It was a splendid congregation that gathered that day, filling the building for all the services. The writer preached morning and evening, and in the afternoon a fellowship meeting was held, at which time the pastors of the city spoke. The choir from our Lutheran church at Benedict came over and rendered the music for the day in a very pleasing manner. York, Neb., is a growing western city of possibly 8,000 people, and never had a saloon. Around the city in every direction we have good Lutheran congregations, and it ought not to be very long until this is a strong Lutheran congregation in York. LUTHER P. LUDDEN.

Abbottstown, Pa.—On September 6th and 7th was held the banner annual convention of Adams county Sabbath-school Association in St. John's Lutheran church, it being the 11th convention and the largest attended in the history of this association. We had four of the state officers with us, and the good work accomplished here will unfold itself in the very near future, for there were more than 1500 persons in attendance. Our large audience room was crowded to its utmost capacity at the two evening meetings, and at the other meetings it was well filled. Adams county came into first line of banners this year. Our work in St. John's, Abbottstown, and Trinity, East Berlin, is as follows: Accessions, by confirmation, adult baptism and on profession, 31; by letter 7; infants baptized, 43; officiated at 9 marriages; officiated at 29 funerals; made 317 pastoral calls. The repairs at both churches, house for sexton, the purchase of a new piano by St. John's Sunday-school, the new pipe organ, and the recent laying of cement walks all around Trinity church, costing all told a grand total for the whole pastorate $3,194.85, and all paid for but $60, which is also being provided for now. The grand total for benevolence is $531.80. For this good success for the Church of Jesus Christ among this good Lutheran people we give true thanks to Almighty God. Also to all the kind people for the very many courtesies shown the pastor in the homes of the parishioners and for the many good things that have come into the parsonage to help us in our arduous field of work, and to encourage us to bear the trials that come to one in these days of materialism. We also record with tender gratitude the kindly remembrance of the good ladies to the mistress of the parsonage on her last birthday, September 26th, when they brought her many gifts, also several dollars in cash. And now we pray the good Lord to help us all to see that we are to be indeed co-laborers together with God in Jesus Christ. A. C. FORSCHT, *Pastor.*

Silverware
Almost Free
Full size Rogers' heavy silver plate, table spoons, tea spoons, bouillon spoons, forks — handsome rose pattern in French Gray finish. Free from advertising. To get them simply save the metal caps from jars of famous
LIEBIG
Company's Extract of Beef
Send us one cap and 10 cents and we'll send you a tea spoon or a bouillon spoon, post-paid — send one cap and 20 cents for a table spoon or a fork. Get as many of each as you like.
Cook Book, by Mrs. Rorer, sent Free on request. Address
Dept. S, Cornelius David & Co., 9 North Moore St., New York.

UNIVERSITY EXTENSION LECTURES.

The program of fall and winter courses and lectures just issued by the University Extension Society is one of the most attractive and commanding that has been offered in Philadelphia. Among the lecturers included in the list are such notable names as Lyman Abbott, editor of "The Outlook;" Bliss Perry, professor of literature at Harvard University, late editor of the "Atlantic Monthly;" William Lyon Phelps, professor of literature at Yale University; Henry Van Dyke, professor of literature at Princeton University; F. Hopkinson Smith, artist and author; Booker T. Washington, John Cowper Powys, the brilliant English lecturer; Edward Howard Griggs, C. Delisle Burns, of Cambridge, England, and many others. Nearly every variety of interest is appealed to in this season's work and the cultural opportunity presented by the lectures of these well-known educators, scholars and gifted lecturers is a rare and valuable one.

The list of courses includes a seven lecture series by Edward Howard Griggs, whose power as a platform teacher is well known in this and other cities, on the subject of "The Philosophy of Plato and Its Relation to Modern Life", beginning Monday evening, January 9th. John Cowper Powys will give courses on "Modern Literature" and "Shakespeare's Plays" during the fall and winter. Alfred H. Brown of Boston gives a series of six lectures on "The Ethics of Modern Drama" on Wednesday afternoons, beginning January 4th, in Witherspoon Hall. Georges Castegnier, of the United States Military Academy at West Point, will offer a course of five lectures on "The History of Modern France", beginning Monday evening, November 21st. Other courses include six lectures by Charles L. Harrington of New York on "The Evolution of the Universe", beginning Thursday evening, November 10th, six lectures by Samuel C. Schmucker on "The Ascent of Man", beginning Thursday evening, January 5th, a course of three lectures by Henry van Dyke on "Poetry and Life", beginning Friday evening; March 3rd, a course of three lectures on "American Literature" by Hamilton W. Mabie, beginning February 14th, six lectures by C. Delisle Burns of Cambridge, England, on "Life in the Middle Ages", beginning January 7th, six lectures by Miss Margaret Steele Anderson of Louisville, Kentucky, on "The Interpretative Study of Art", beginning January 10th, six lectures by Toyokichi Lyenaga of the University of Chicago on "Oriental Capitals; Their Social and Political Significance" and six lectures by Miss Mabel Hattersley of the Royal College of Science, London, England, on "European Mystics". One of the unusually interesting lectures of the Fall in the General Course will be J. Alden Loring's "Through Africa with Roosevelt" on Friday evening, December 9th, in Witherspoon Hall. Mr. Loring was the Field Naturalist selected by Colonel Roosevelt and the Smithsonian Institution to accompany the expedition that recently returned from Africa. His lecture is a vivid illustrated account of the year spent with Colonel Roosevelt in Africa.

The inaugural lecture of the season in the University Extension Lectures will be given in Witherspoon Hall, Philadelphia, on Wednesday evening, November 9th, by Professor William Lyon Phelps of the University on "The Novel of Today".

In addition to this attractive Lecture Program, the privileges of the new Department of Music of the Witherspoon Centre, located in the Witherspoon Building, will add greatly to the value of the Society's work for many. This quantity and quality of the Concerts and Recitals to be presented by this Department promise to give it a high position in the music-loving world of Philadelphia. Under its auspices there will be given the highest grade of Chamber Music Concerts, Oratorio Concerts, Song Recitals, Piano Recitals, Violin and Lecture Recitals. The plans of the Music Department include a Chamber Music Concert in Witherspoon Hall by the Brilliant Flonzaley Quartette on Monday evening, November 14th; a Song Recital in the Academy of Music on the afternoon of Thursday, December 1st, by Mme. Sembrich, assisted by Frank La Forge at the piano; this will be Sembrich's only appearance in Philadelphia this season; five Chamber Music Concerts by the Hahan Quartette and assisting artists on dates to be announced in Witherspoon Hall; three Chamber Music Concerts after the Holidays in co-operation with the Kneisel Quartette; a Piano Recital in Witherspoon Hall on the afternoon of Monday, November 21st, by Adolphe Borchard, the eminent French pianist, whose first appearance this will be in America and who will appear with the leading orchestras. W. Dalton Baker, the leading English baritone, and Elizabeth Clark, contralto of the Metropolitan Opera, will be heard in a joint Recital of Christmas music on Wednesday evening, December 14th. Bernice Pasquali, prima donna of the Metropolitan Opera, will give a Song Recital in Witherspoon Hall on Thursday evening, January 5th. Other offerings of the Department include Recitals by Gracia Ricardo, the American dramatic singer, Boris Hambourg, recognized as one of the leading cellists now on the concert platform, David Bispham and others. The Department will present unusual opportunities for the development of musical life in Philadelphia.

AUTUMN'S BLACK GOODS.

We call attention to the advertisement of Boggs & Buhl in another column of this issue. They invite customers to order by mail their autumn black goods, of which they have a wonderful variety. They are 54 and 56 inches wide, and the range of prices goes from 25c to $4.00. Customers are assured of prompt replies, and the same fair treatment by mail as if they conducted their shopping in person at the store. Address Boggs & Buhl, Advertisement No. 125, Northside, Pittsburg, Pa.

The Family

THE BABY.

BY HARRIET PRESCOTT SPOFFORD.

How strange it seemed to wake last night
And hear the baby breathe—the room
Under the night-lamp's shaded light
Wrapped softly in a gentle gloom!

What mystic wonder stirred us then.
With joy and love, what mingled awe,
Before this little slumberer, when
The flowerlike face we dimly saw!

A moment there we hung appalled,
Fearing to read in life's long scrolls
Fate of this soul that we had called
Out of the vasty deep of souls.

Perhaps the Lord of Being bent
That instant to our sudden prayer—
For still the low breath came and went,
But peace and blessing filled the air.

THE ART OF LIVING AT HOME.

The majority of us in the world's fortunate classes were born into homes, grew up in homes, and are accustomed to take home life for granted. We have never suspected there was any art about it. We have felt little or no sense of responsibility in regard to it. Most of the cares and responsibilities have been laid upon a single burden-bearer. "The Lady of the House," the "Home Maker," or the "House Mother," as she is variously called, has been charged with the making or marring of the home happiness. Much has been done to magnify her office. She is overwhelmed with books, magazines, lectures and advisory articles prescribing the rules for her art. The rest of us are left to do as we please and enjoy the fruits of her toil. No such unfair arrangement would stand in any other relations of life. Everywhere else we must pay our way. It is only in the home that we can receive everything and give nothing. "It is only love that is had for the asking."

In the highest sense, however, no one can get the best of the home who does not contribute to its happiness. The true home is a co-operative institution. Each member puts something into the common stock and draws interest from the combined capital. Better still, it is an organism in which every member has a vital relation to every other member as well as to the body corporate.

Just what the special contribution of each one shall be is determined by circumstances. Home service is of many and varied kinds, from washing dishes to playing the piano, from sifting ashes to taking a hand at dominoes. There are few households, even where there is abundance of means, where there are not some practical duties to be performed. Where these are lightened by servants, more time is left for higher forms of ministry. For home values are not reckoned commercially. Often the most precious service is that which has no market value. In the business world no price is set upon smiles or loving companionship, yet a father may prize above gold an hour of his daughter's company, and a mother may be made as happy as a queen by her son's escort to some place of entertainment. Sometimes the best gift that either son or daughter can bestow is time. Occupied with their own pursuits and pleasures, they become almost strangers in their own home. The ideal family circle gathered about the library table of an evening has gone completely out of fashion. It is astonishing generosity for children to spend an evening at home!

Too many girls assume (their parents unfortunately encouraging them) that home exists solely for their convenience, a stage upon which to play the little drama of their social life, with the natural *dénouement* of marriage. They appropriate the parlors and dining room to entertain their friends, the best that the house contains to contribute to their social pleasures. And some, it is to be feared, even let their parents make sacrifices in order to supply them with luxuries. In return for all these privileges they do nothing whatever to deserve them. They accept them as a right, with no question of gratitude. In the same way, too many sons treat their homes like free boarding-houses, coming and going at pleasure, with no sense of obligation toward parents or other members of the family. If things are not to their liking, they make it known. When things go well they show no sign of appreciation.

I am speaking here of sons and daughters who have reached years of discretion. The trouble, of course, goes back into those earlier years when the children were not taught that anything was required of them in the home life. Some fault certainly lies with the parents for not making the right start. Even so, it it possible to correct these earlier mistakes, as children awaken to maturer ideals. However selfish the nature, every child takes pleasure in being useful. It is one of the deepest cravings of the heart to be necessary to others. Home life is founded on this principle. It is a life of mutual dependence, in which each one has a definite place of his own. The art of living at home is to find and fill this place successfully.—Estelle M. Hurll, in the Congregationalist.

Your Hair is Worth It

Afraid to use hair preparations? Don't know exactly what to do?
Then why not consult your doctor? Isn't your hair worth it?
Ask him if he endorses Ayer's Hair Vigor for falling hair.

Does not Color the Hair

J. C. Ayer Company, Lowell, Mass.

IT CAUSES WRINKLES.

Train yourself not to live in a constant state of tension, if you do not wish to give out all at once some day, like a piece of machinery which is in constant use and has no opportunity of stopping for repairs and lubrication.

For instance, when you are sewing, if your eyes feel tired and your back aches, drop your needle, let your hands and eyes rest and rest absolutely for a few minutes. To do this you need not necessarily lie down. Lie back in your chair, close your eyes and lay your hands quietly in your lap, so that they will not be tempted to finger anything or to clasp each other nervously.

Mind relaxation is quite as important as physical relaxation and particularly at bed-time. You must cultivate the habit of changing the current of your thoughts at times if you are very strenuously employed mentally.

Those lines across the forehead usually come from mental tension, and to avoid them you must have resolute control of your thinking powers.

Women as a sex go heart and soul into anything which interests them, and often wear themselves out by constant attention to the subject, whether it be housekeeping, bridge, or any of the numerous businesses and pleasures that necessity or love of pleasure present to us.

One of the first lessons in avoiding a nervous breakdown is to get business or pleasure down to a point where you control it and it does not control the mind to the exclusion of every other interest.

You may think that you have not time. But after a while you will find that you can accustom yourself to a mental and physical rest at intervals during the day. It may only be for a few minutes at a time, but it will pay.

Your heart must rest, and it does involuntarily when you lie down. It does not stop altogether, for you could not live under such circumstances, but nature arranges that it does not beat so rapidly when the body is reclining.

In a like manner, you do not have

to stop altogether in order to relax a little now and then.

Learn your capabilities and act accordingly. If necessity demands certain exertions, let up on something else.

It never pays to burn a candle at both ends. With certain attention to the wick, it will burn brighter and certainly longer when lighted only at one.

Make a little list of rules and keep to them.

Make your days as regular as possible and bear in mind the following:

Do not sit in one position for too long a time without straightening up and loosening the tension now and then.

Relax at intervals while eating as in working. Do not swallow and gobble as though your dying of indigestion would help matters any.

Do not attempt problem plays and deep reading after a day of great mental activity. Above all relax the mind as well as the body when you go to bed.

If you can't rest during the day you must learn how to rest at night if you wish to feel refreshed in the morning.

Do not go to bed tired and cramped and brain-weary in a close room and lie in a huddled, tense heap thinking for hours and tossing about.

If you can't get relief to your lungs by fresh air before retiring insist upon plenty in the sleeping chamber. Undress and think and busy yourself in some trivial matter in a comfortable lounging robe. Do all your thinking before the light goes out, then go to sleep.

Don't read after you go to bed. It excites the brain and if sleep follows it is usualy not a restful sleep.

Remember that a nervous strain induces many wrinkles, makes the eyes heavy and the skin sallow.—Boston Herald.

NO PLACE AT HOME FOR THE BOY.

I met him on a street corner—a bright black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered whether there was no one who knew the temptations he encountered. I made friends with him, and won his confidence. Then I questioned him kindly in regard to his spending so much time in the streets.

"I know," he said, looking up at me in such a frank, winning way, that I could not help thinking what a noble man he might make, "the street is not the place for a boy, but you see there's no place for me at home."

I was surprised and pained at the answer.

"How is that?" I asked.

"Well, I have two grown-up sisters, and they entertain their company in the parlor every evening. They give me to understand that I am a 'third party,' and not wanted. Then papa is always tired, and he dozes in the sitting-room, and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died I always went up to her room, and had a jolly time. Grandma liked boys."

There was a quaver in the voice that told of a sorrow time had not yet healed.

"But your mother?" I suggested.

"Oh, mamma!—she is only a reformer, and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform men, or writing articles on how to save the boys."

"And her own boy in danger?"

"Yes, I am not half as good as I was before grandma died. I am getting rough I am afraid. There does not seem to be any one to take an interest in me, so it does not much matter."

It was hard, bitter truth; and yet I knew that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

Mothers! make home the brightest spot on earth for your children. Take an interest in their sports; make yourself young for their sakes.

I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home."—The Household.

HIS MOTHER'S VERSION.

A Bible class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James' Version for my part," he said; "though, of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—Ex.

HEAR THAT TONE?

Fuehr & Stemmer

THE WORLD'S FINEST TONED PIANO

Buy from factory direct and save money. Follow the example of such musical people as these who bought from us:

Rev. E. Heinemann, Belvidere, Ill.
Rev. C. A. Harrer, Deerfield, Mich.
Rev. F. L. Streufert, Chicago, Ill.
Rev. G. Blessin, Eldorado, Iowa.
Rev. H. Baumbach, Lamont, Iowa.
Rev. Theodore Meier, Toledo, Ohio.
Rev. C. J. Barth, Hampton, Iowa.
Rev. S. Poppen, Toledo, Ohio.
Rev. H. Decker, La Moille, Ill.
Rev. K. Behrens, Rosendale, Wis.
Rev. Th. Miessler, Des Peres, Mo.
Rev. J. H. Witte, Hannibal, Mo.
Rev. O. Kloeskner, Syracuse, Neb.
Rev. W. C. A. Martens, Cheney, Kans.
Rev. G. A. Kangler, Newbury, Ind.
Rev. G. K. Smukal, Ruskin, Neb.
Rev. Th. Bundenthal, Atchison, Kans.
Prof. A. H. Miller, Addison, Ill.
Prof. C. Rupprecht, Chicago, Ill.
Prof. O. Harding, Waverly, Iowa.
Prof. A. Rumsfeldt, La Grange, Ill.
Prof. O. Kolb, Chicago, Ill.
Prof. B. Stellwagen, Rochester, Minn.
Prof. W. Brockmann, Milwaukee, Wis.
Prof. L. F. Zuelow, Winona, Minn.
Prof. J. M. Goesswein, Lafayette, Ind.
Prof. Ed. Krumsieg, Peoria, Ill.
Prof. H. A. Nimmer, Victor, Iowa.
Prof. Val. G. Blatz, Gaylord, Minn.
Prof. L. H. Eggert, Bridgeport, Conn.
Prof. W. Witzke, South Chicago, Ill.
Prof. H. F. Bulo, Belvidere, Ill.
Prof. K. F. Lemke, Berlin, Wis.
Prof. A. D. Abraham, Crystal Lake, Ill.
Prof. J. C. Bunsold, Jonesville, Ind.
Prof. A. Heineman, St. Louis, Mo.
Miss Louise Staffeld, Chicago, Ill. (Teacher of Music)
Mr. H. P. Weckesser, M. D., Lincoln, Neb. (Connected with Medical Department of University of Nebraska.)

Get booklet containing a thousand names of pleased customers. Write for catalogue showing uprights, grand, and player pianos. Get prices. Buy of a Lutheran firm.

Fuehr & Stemmer Piano Co.,

AUDITORIUM BLDG., CHICAGO, ILL.

Young Women's Column

MORNING PRAYER.

Oh, may I be strong and brave, to-day.
And may I be kind and true,
And greet all men in a gracious way,
With frank good cheer in the things I say,
And love in the deeds I do.

May the simple heart of a child be mine,
And the grace of a rose in bloom;
Let me fill the day with a hope divine
And turn my face to the sky's glad shine,
With never a cloud of gloom.

With the golden levers of love and light
I would life the world, and when,
Through a path with kindly deeds made bright
I come to the calm of the starlit night,
Let me rest in peace. Amen.

—Nixon Waterman in "A Girl Wanted."

JULIA'S READING.

"Why, I shouldn't feel that I was living without reading!" Julia exclaimed. "I should feel as if I was wasting my life. Think of spending your time like Clara Hayes—just clothes and parties and visits! I don't suppose she opens a book from one week's end to another!"

"It is too bad," Aunt Isabel replied, her eyes upon her embroidery. "One real book a month is an opportunity no girl should miss if she can help it."

"One a month!" Julia echoed. "Why, Aunt Isabel, I read two or three a week right straight along! One isn't anything."

Aunt Isabel was silent while she worked a difficult curve in her monogram. Then she looked up with a smile.

"I said one real book," she answered.

"O, yes," Julia replied, vaguely.

Aunt Isabel was spending the winter with the family—to their great joy, for she was a rare and much appreciated guest. One evening she called Julia into her room. "I have something to show you," she said.

Julia came, wondering. Her aunt handed her a sheet of paper. It looked like the report of the latest additions to the fiction department of the public library.

"What—" Julia began. Then slowly the color surged into her face. The record contained the names of forty-one volumes—and nothing else.

"Is it right?" Aunt Isabel asked.

"I'm—afraid it is," Julia acknowledged.

"How many of them were worth while?"

"About three," the girl replied, frankly.

She stood studying the list; presently she put it down with an air of determination.

"'Hear my vow before I go,'" she said, laughing and serious at the same time. "Not another novel, not not even the most fascinating, for three whole months! But you'll have to help me out, Aunt Bel."

"Agreed," Aunt Isabel responded, promptly.

Aunt Isabel's visit ended soon after that. She gave Julia lists of books to read, but heard nothing in regard to them until the next three months were over. Then she received a book list and a note. The list recorded one history, two biographies, two volumes of literary criticisms, one of art criticisms, one of poetry, one of essays and one of sociology. The note was brief.

"Miss Julia Roberts, who has been the victim of a serious attack of the fiction habit, is now recovering, after a severe course of treatment."

Aunt Isabel, with a pleased look in her eyes, promptly sent a telegram.

"Warmest congratulations. I'm proud of you, my dear."—Youth's Companion.

MAKING FACES.

Did you ever make faces at anybody? You know that is not nice, and that children who do such things are often punished for it. But we all are making faces for ourselves all the time.

If you are real cross, you scowl and wrinkle your face, just above your nose and between your eyes. If you are worried and anxious, some lines appear across your forehead. If you smile some little lines run from the outer corner of your eyes toward your hair, spreading out like a fan. If you laugh, you have some dimples in your cheeks or other marks about your mouth. If you are very set and determined, your lips come together and the muscles about them stand out rather distinctly.

Now just as soon as you stop being cross, or worrying, or smiling, or laughing, these lines and wrinkles disappear and your skin seems as smooth as ever. Still the muscles get in the habit of taking these marks and, if you keep on little lines begin to appear; and, year by year, they grow deeper, and at last are there all the time. When you are not cross, the wrinkles that show irritation are there. When no merriment is in your heart, the smiling lines are there. All these years you have been making your face, and you have to wear it all the time.

As you enter a car of older people you often can tell much about them by the faces they have made and are wearing. That one is pleasant and jolly, for the smiling lines are there; that one's wife and children must have had a hard time in life, for he has lots of scowling furrows on his face. The next one is a trial to his friends, the marks of "I never give up to others" he has written all over his face. Be careful, because in smiling and scowling, in laughing and frowning, you are making the faces you will have to wear when you are older.—Rev. C. H. Byington in Congregationalist.

B & B

autumn's black goods

The showing here is wonderfully varied, comprised of all the fabrics the Colored Goods section boasts, and others designed especially for Black.

Nearly all are 54 and 56 inches wide and the range of price goes from 25c to $4.00.

Narrow and Wide Wale Diagonals, Basket Weaves different meshes, Hopsackings, Estamine, Coating Serges, English Suitings, Broadcloths, Venetians, Poplins, Prunellas, Tussah Royales, Voiles, etc.

With such large and varied lines—much better assortments can be sent if you designate preferred weaves.

Note these specific things and get samples.

All Wool Storm Serge, 50 inches wide, 75c.

All Wool Black Cheviot, 56 inches wide, 75c.

BOGGS & BUHL

Advertisement No. 125.

North Side. Pittsburg, Pa.

THE ROSY TOUCH.

"If I can put some touches of rosy sunset into the life of any man or woman," said George Macdonald, "then I feel that I have wrought with God."

To make an old person happier, more comfortable, more hopeful—that is to "put the touch of rosy sunset into human life." It is a special privilege of youth to cheer old age. How naturally an old person turns to a young person for sunshine! It is beautiful to see the sympathy that subsists between the two extremes of life. In some respects youth and age are as alike as sunrise and sunset, and it seems to be God's blessed will and plan that each should turn to the other for the things that each lacks and the other can give.

It is in the power of every young person to bring sunlight into the life of some old person, to impart that "touch of rosy sunset" which is so sweet to the aged pilgrim who is drawing near the close of life.—Selected.

Young Men's Column.

THE MAN WHO WINS.

The man who wins is the man who works—
The man who toils while the next man shirks;
The man who stands in his deep distress
With his head held high in the deadly press—
Yes, he is the man who wins.

The man who wins is the man who knows
The value of pain and the worth of woes—
Who a lesson learns from the man who fails
And a moral finds in his mournful wails;
Yes, he is the man who wins.

The man who wins is the man who stays
In the unsought paths and the rocky ways,
And, perhaps, who lingers, now and then,
To help the fallen rise again.
Ah, he is the man who wins!
—Baltimore News.

GOOD MORNING.

A young man, a student in one of the musical conservatories of Boston, died recently, and his father received the following letter (I give only the extract which I was permitted to take down as it was read to me) from one who was to him an utter stranger

"I am sure that I can tell you something that will put a drop of gladness in your cup of bitter sorrow. Your son was nothing less to me than my earthly savior. I was alone, homesick, despairing, facing failure and fighting bitter want—a young lad from the country, ashamed to go home and give up beaten, and yet on the point of doing so unless the tide turned instantly. It did turn. I gave myself just one more day 'for something to happen.' I remember how I came downstairs that morning. I had not slept. I ought not to have eaten my breakfast, for I had no money in hand to pay for it. I might have said, 'No man cares for my soul or body, either.' Your son passed me on the stair and said, 'Good morning.' It wasn't much to say, but the very sound of it put my heart into me. I made up my mind for one more try that day to find work somewhere that would bring in a little money. Away in the back of my mind somewhere there was another thought, 'I will stay and get another "Good morning!" from that fellow!' Somehow it did me good. Perhaps you know how he used to say it, and the way it helped a fellow.

"That day things came my way—can't say how it happened. Maybe I didn't look quite as down-in-the-mouth as usual. The lump in my throat when I thought of my mother has choked me, sometimes. That day I got a job; it was to work evenings, and I had my days for study and practicing. Next morning I got another good, cordial greeting, and he stopped a minute and chatted on the landing and asked about things. In a week he was running in and out of my room and we went to places.

"That's about all there is to tell. He didn't give me any money. He didn't put any work in my way, that I know of. To begin with, he just looked in my face and said 'Good morning!' I've a notion there's a way of saying that that makes a morning good, no matter what kind it started out to be. I've seen a team start out to slide back down hill on a steep grade, and I've seen the driver jump out and chuck a little wedge or a stone or something back of the wheels till the horses' feet could get a purchase. That's what a good word does sometimes when the grade is too steep. I told him a little about it once or twice, but he couldn't understand. Perhaps you'll be able to do better. I've got a heart full of things to say to you, but the rest you can imagine. If I was to say anything to him, it would be a line of verse that haunts me:

"'In some brighter clime
Bid me 'Good morning!'"
—Christian Advocate.

WHEN "AMERICA" WAS SUNG.

"On one Fourth of July in Boston," writes Dr. Hale, in his "Reminiscences" in "Woman's Home Companion," "I had spent all my allowance for July and all my 'election money' on the Common—possibly for a sight in the camera obscura, though I doubt if I had money enough for that—certainly for raw oysters, three for a cent if small, two for a cent if large; probably half a glass of spruce beer, one cent, and two or three checkerberry medals—die now lost—and make what allowance you please for tamarinds, cocoanuts, sugar-cane, and other foreign delicacies. I was returning penniless, and had to pass Park Street Meeting House, when an event of historical importance took place. Long columns of boys and girls were going into meeting. The spectacle of a procession of children going to meeting on any day but Sunday was wonderful to me as a volcanic eruption from the Blue Hills would have been. Of course, I joined the throng. So is it that I am one of the little company who heard the national hymn sung for the first time.—

'My country, 'tis of thee,
Sweet land of liberty.'

"I hope I did not join in the singing, for at that time 'do' was to me even as 're' and 'mi,' and I am afraid I should not have improved on the harmonies of the occasion."

The Important Problem

confronting anyone in need of a laxative is not a question of a single action only, but of permanently beneficial effects, which will follow proper efforts to live in a healthful way, with the assistance of Syrup of Figs and Elixir of Senna, whenever it is required, as it cleanses the system gently yet promptly, without irritation and will therefore always have the preference of all who wish the best of family laxatives.

The combination has the approval of physicians because it is known to be truly beneficial, and because it has given satisfaction to the millions of well-informed families who have used it for many years past.

To get its beneficial effects, always buy the genuine manufactured by the California Fig Syrup Co. only.

Coughs and Colds

are always more or less expected at this time of the year. Better be prepared. Always have a bottle of

DELAVAU'S REMEDY

in the house for immediate use.
Sold by all druggists and dealers, or at depot, N. E. cor. 6th & Wood sts., Phila.

FOR OVER FIFTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP
Has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for the CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. 25c. a bottle.

PULPIT GOWNS
AND CHOIR VESTMENTS
CUSTOM TAILORING
for Clergymen. Suits from $20.00
COX SONS & VINING
262 Fourth Avenue, NEW YORK

MENEELY BELL CO.
TROY, N.Y. AND BROADWAY, N.Y. CITY.
BELLS

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable Meneely Foundry, Established nearly 100 years ago.
CHURCH, CHIME, SCHOOL & OTHER BELLS

Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

For the Children.

A SONG OF SATURDAYS.

BY ABBIE FARWELL BROWN.

Sing a song of Saturdays;
Band of fifty-two,
Joining hands about the year,
What a merry crew!
How they make the hours dance!
How they shout with glee!
Yes, the happy Saturday
Is the day for me.

Sing a song of Saturdays;
Roses in a wreath,
Fifty-two so big and bright—
Who would look beneath?
Other days may be as green,
Other blooms as fair,
Yet a single Saturday
We could never spare.

Sing a song of Saturdays;
Rests along a road.
Here we halt to take a breath,
Ease the weary load.
Ho! Another milestone passed,
Toward the goal we seek;
Then refreshed we travel on
For another week.

—Christian Advocate.

AN INDIAN STORY.

Away beyond the great cities of West is a place called the Indian Reservation. Here the little Indian boys and girls live, in queer little houses named wigwams. These wigwam houses have no chambers, and no pleasant play-rooms where the children may play during the dark winter days, nor even windows to look outside. All summer long the little Indians spend their days running among the trees, wading in the streams, or gathering wild flowers and berries. When the cold dark days come, however, they find little to amuse them as they huddle about the smoky fire in their one-roomed home. There children all find life rather dreary during the winter months, but, for one little girl it was much harder than for the others.

This little girl's name was Singing Bird, for she was a very merry little girl, always laughing and singing, and flitting about, like a happy bird. But one day something happened to change all this. Singing Bird had climbed into a tall tree and was swinging from a branch, when her brother, wishing to frighten her, cried out that a cloud was falling on her. Singing Bird was so startled that she let go of the branch and so fell to the ground.

After that day Singing Bird could not run, or stand any more, but must always lie stretched on her pile of skins, which was all the bed she had. One day Singing Bird's mother placed her near the doorway and drew back the curtain so she might look outside.

As the little girl lay watching the leafless trees she saw water dropping from their branches.

"Why do the trees weep, mother?" asked the little girl. "Have they, too, been hurt?"

"No, not hurt as you are," said her mother, "I think they weep for their baby leaves that have been driven away by the Frost King."

"Will the baby leaves ever come back to the poor trees?" asked Singing Bird.

"Yes," said her mother, "for the Great Spirit has promised they shall come again, but, sometimes, the poor trees seem to forget his promise and then they weep for their little leaves."

"O mother, please tell me about it?" begged Singing Bird.

"Well," said her mother, "it was many, many years ago, when the world was quite young, and did not know of the Great Spirit as we do now, that one stormy day the cruel Frost King came along and saw the trees, smiling and happy, gaily dancing their baby leaves this way and that while the little leaves whistled and whirled and laughed in their glee. Now the Frost King is a surly, ill-natured person at best, and, this day, was more ill-tempered than usual. He was furiously angry to see the trees and their leaves so happy. He stood there scowling at the poor trees for a moment then drew out his sharp knife and cut away every leaf, leaving the mother trees bare and desolate, then he twisted and shook the baby leaves until they were senseless, and threw them on the ground to die.

"The poor mother trees wept aloud in their anguish and bent their heads to the earth, then tossed their empty arms toward the sky and wailed their grief to the passing wind. Their piteous cries reached even to the home of the Great Spirit and he hastened to earth to learn what had happened. When the Great Spirit saw the poor trees, with never a leaf, and heard their sad story, he said to the trees:

"'I cannot undo the Frost King's work, for he, too, has power over the earth and must be obeyed, but I will help you to bear the burden he has laid on you.' Then the Great Spirit called the baby leaves to him, and the dying leaves came at his call, for they grew strong at his word, and said to them: 'You must go far away for a time, for the Frost King will kill you if you stay here, but, if you are brave, cheerful leaves you shall come again to your mother after many days have passed. I will change your form so you may fly far and easily.'

"Then the leaves that had become yellow the Great Spirit made yellow-birds; those that were spotted, he made robins; those that had become red, red-birds; the all-brown ones, wrens; then, those that remained, the Great Spirit bade choose their color.

"At this, some flew toward the sky, and thus became blue-birds; others fluttered to the earth, and so became ground-birds. Then the Great Spirit sent the bird leaves flying away to the South and promised the mother trees their baby leaves should come back to them when the Frost King unchained the waters and opened their prison door. So the trees dried their tears and folded their arms to sleep until their baby leaves returned.

"Since that time, when the days grow cold and dark, the Frost King comes and drives the baby leaves away from their mothers. Every spring, however, when the Frost King sets the waters free, the bird leaves come back again, just as the Great Spirit promised. But the poor trees sometimes forget his promise, then they mourn and weep as you see them to-day."

"And will I, too, come back, mother?" asked Singing Bird, "for you know the medicine-man says I shall soon fly away."

"'Tis so the pale-face medicine-man tells us," answered her mother, "and we know the Great Spirit loves the Indian."

Not many days later, Singing Bird did fly away and now her mother weeps, yet, she too, hopes she will find her Singing Bird when the glad days come again.—Ex.

THE FRUITS OF THE GREAT-GREAT-GRANDFATHERS.

Our ancestors of the long ago never tasted our great, luscious cherries, pink and yellow, crimson or black; they only had the bitter, little wild cherry, the small, wild strawberry, blackberry and plums. Their apples, which Shakespeare called "crabs," resembled the crab apple of our day. In England, they were roasted to rid them of their bitter taste. The only orange known was the wild-hedge orange of China and India. Bananas were only familiar to people in the tropics. A poisonous shrub in Persia was the ancestor of our peach tree. Our delicious and medicinal grape fruit was almost unknown to the world three decades ago, and even now seldom reaches Europe.—The Youth's World.

W. W. Kimball Company
CHICAGO, ILL.
Builders of
PIPE ORGANS
of TWO MANUALS, or Larger
Kimball Pipe Organs are numbered among the world's greatest organs. Plans, Estimates, etc., furnished on application.

New Publications.

BOOK REVIEWS.

Panders and Their White Slaves. *By Clifford G. Roe. Fleming H. Revell Company. 12mo., cloth, 224 pp. $1.00 net.*

The author, Hon. Clifford G. Roe, was the former assistant State's Attorney, located in Chicago, Ill., and is a member of the National Vigilance Committee for the United States of America and president of The American Alliance for the Suppression and Prevention of the White Slave Traffic, so that what he tells in his book comes at first hand and with authority. There is no hear-say evidence. "The facts which appear in these pages," he says, "were thrust upon me in the court room." It was the case told of in the first chapter, which came to Mr. Roe in the course of his work as assistant State's Attorney, which make him devote his energies to the special work of ferreting out the nefarious doings of the panders, and saving their victims. The book is practically the story of over sixty specific cases, chosen as illustrating the methods of the panders and the dangers to which young and wholly innocent girls are constantly exposed. It is not sensational, but it is terrible! It is a book which every father and mother of girls, and every father and mother, whether they have girls or not, should read,—a book which every minister and every lawyer and every one who has anything to do with making or enforcing of laws should read. Then with awakened conscience and awakened responsibility all should join in saving the girls and in bringing to justice those who prey upon them. We will go even further, and say that every girl about starting out to make her own living should read the book, terrible as it is, and that it should be in every Y. W. C. A. and other library provided for the use of girls. The part played by the public dance hall, the nickelodium, the cheap theater and the amusement park in the stories of the trapping of girls is something to be considered most seriously, while the manner in which honest employment is offered as a bait should make every girl seeking employment sure of the conditions and surroundings which she is about to enter, while the dangers to be encountered should be fully and unreservedly explained. Mr. Roe has given to the world a book which should be the means of saving many.

Start Your Child Right. *By William Lee Howard, M. D. Fleming H. Revell Company, 12mo., cloth, 135 pp. 75c. net.*

Dr. Howard has written his book as "confidential advice to parents and teachers, and he approaches his subject from the standpoint of the experience which has been his as a medical man, and the knowledge which it has given him of the secrets hidden from those not of his profession. What he tells is not new. It is simply the fullest corroboration of what Judge Lindsey has told of his experience with children who have come into his courts, and that other frank writers on the subject have told, but it ought to convince the most skeptical that the fact of a boy or girl being brought up in a Christian and cultured home does not exempt from the dangers and evils that come to other boys and girls. It should convince too of the truth of the doctor's premise, that boys and girls should invariably be enlightened frankly and wisely as to the great truths of sex, and the proper caring for and guarding of their bodies. Dr. Howard is unqualifiedly opposed to our very general system of coeducation in high-schools and colleges, and to the placing of children of adolescent age under teachers of the opposite sex. He lays many of the unhappy marriages and much of the life-long invalidism to lack of proper instruction and care of girls during the adolescent age. It is one of the sanest arguments for frankness with children that we have seen, and while it deals principally with girls it also has much to say of boys.

Clean and Strong. *A Book for Young Men. By E. A. King and F. B. Meyer. United Society of Christian Endeavor, Boston and Chicago. 12mo., cloth, 198 pp.*

Books for young men on the subject of their sexual life are becoming more and more frequent. The pioneers along this line had terrific opposition to encounter from the old prejudice against all reference to such things as indelicate and to be avoided. Every one was supposed to acquire all necessary knowledge in "some way," and that way was too often the way of greatest cost. The fact of this book coming out with the imprimatur of the United Society of Christian Endeavor is evidence of the great change of sentiment that has been wrought. The book is in two distinct parts,—the first from a purely physical point of view, enlightening, directing and warning, takes up nearly three quarters of the volume. It is clear, concise, satisfactory and unmistakable in its message. The second part is from the point of view of morals and spiritual life, and adds just what is needed to the first presentment. It is a book for fathers to put in the hands of their sons, Sunday-school teachers to give their scholars, friends to give to friends, and it would be well if a copy could be found on the reading table of every club and fraternity house in the country, as well as in every Y. M. C. A. reading room. We are glad that it has been issued.

Out of the Night. *By Miss Baillie Reynolds. Hodde & Stoughton, New York. 12mo., cloth, 390 pp. $1.20 net.*

Mrs. Reynolds has given us a most excellent story whose theme is the sacredness of marriage. The story is well written and well developed. Its characters are capitally drawn, and the plot holds enough of mystery to maintain the interest throughout. The situations are handled without circumlocution. A truant wife and a wife in a mad-house figure in the story, while the husbands in both cases wish to marry again. The cases are different in every detail, but in each the treatment emphasizes the wrong of divorce—the argument for which is carried perhaps a degree further in the one case than all would be willing to allow—and the almost equal wrong of a marriage without love. The story is a strong one—but why, do the publishers send out a book of its merit and as tastefully bound as it is, in a lurid red slip-cover bearing a picture that makes it suggest sensationalism of the crassest type?

THE FIRST GIRAFFE IN EUROPE.

Dr. Johnson, as is well known, refused for many months to believe in the Lisbon earthquake, and Parisians formerly were just as skeptical as to the existence of the giraffe, a new specimen of which has just been added to the Jardin des Plantes. The earliest specimen of these gentle creatures was seen in Paris in the reign of Louis XVI. We learn from a French contemporary that the giraffe was first heard of in 1787, when it was described by a Frenchman named Levaillant, who had journeyed in the lands of the Hottentots and Kaffirs. When the explorer referred to the animals with the long necks, he was looked upon as a Münchausen and told that he was such in not the politest language. It was only when some living specimens arrived in the French capital that Levaillant's reputation for veracity was re-established, and then the animals for a long time formed the sensation of Paris, not only among the multitudes, but in all scientific circles.

Philadelphia, September 9, 1910.

Dear Pastor:

Only fifty cents will bring you postpaid one dozen copies of the third printing of Doctor Manhart's Lutheran Monograph entitled "Present Day Lutheranism". No publication in recent years has stated so clearly or comprehensively the present situation in the entire Lutheran Church. If you have not read it, you cannot afford to miss seeing it; if you have read it, get it for your people! Write to-day; only a limited edition published.

Very sincerely yours,

The Lutheran Publication Society

Reduced price: 50 cents a dozen; $3.50 a hundred.

Business Corner.

WEEK ENDING OCTOBER 7, 1910.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

CALIFORNIA.

Rev. Chas. H. Armstrong, Will Louck, Rob't H. Young.

DISTRICT OF COLUMBIA.

Mrs. Annie Ramey.

ILLINOIS.

Rev. Earnest Jounghaus, Solomon Beard, Rev. H. M. Bannen, Chas. T. Bisch, Rev. H. M. Brewer, Jas. Nace.

INDIANA.

Rev. Joseph Beck, Rev. Chas. R. Bowers, Mrs. Ida Youse.

IOWA.

Mrs. Wm. Campbell, Carry Wieneke, Otis F. Bower, Wm. Traver.

MARYLAND.

Rev. L. F. Ries, Mrs. E. R. Boston, L. T. Appold, Harry E. Bester, Harry R. Crum, A. D. Birely, Jos. Sleasman, Mrs. Chas. Leithauser, Geo. F. Manchy.

MICHIGAN.

Mrs. Chas. Burger, W. H. Burger, Will H. Munson, Calvin Garber, Jasper Sherck, John R. Gentzler, Mrs. Rex Merritt, S. J. Heimbach, Mrs. Rosa C. Hagenbuch, Mrs. Geo. W. Hamilton, Mrs. Jennie H. Scoville, Theo. Rumbaugh, Mrs. A. W. Morrison.

MISSOURI.

Rev. Geo. Beiswanger.

NEBRASKA.

J. H. Humpe, Samuel Bittenbender.

NEW JERSEY.

Mrs. H. B. Wile, E. S. Gerhard, W. W. Nicholas, E. M. Bartle.

NEW YORK.

Rev. G. B. Young, Jno. E. Boyce, Mrs. Alice C. Vosburg, Bernard Putnam, Mrs. C. S. Best, Mrs. R. J. Carroll, Mrs. C. V. Baker, Chas. Lehman, Wm. H. Woodcock, Mrs. C. W. Swartout, Mrs. Susan R. Ackert.

OHIO.

Fred Bauch, Miss Geo. Zimmerman, J. W. Becker, M. L. Baer, Mrs. L. Brister, Winfield Stahl, Mrs. David Mitchell, Miss Katherine Schaaf, Mrs. D. T. Bartle, Rev. F. B. Heibert, Mrs. S. F. Breckenridge, Rev. B. B. Uhl, C. L. V. Sheets, Mrs. Amanda St. John, S. R. Moneysmith.

PENNSYLVANIA.

Rev. E. Belfour, Victor B. Boyer, Milton D. Faust, Mrs. David Cobler, G. L. Gontz, Miss Annie Stum, Elias Stahl, Mrs. S. J. Row, Miss Retto Bauman, Mrs. Sadie Hynick, Mrs. Margaret Krick, Mrs. Sarah Stackhouse, Harrison Bender, Henry Shirey, Prof. E. S. Breidenbaugh, Mrs. E. E. Breidenbaugh, Mrs. William Reigle, Mrs. C. R. Phillips, Harry Buck, Edward Boyer, David Metz, C. H. Young, G. W. Buffington, Robert Camerer, Mrs. J. B. Childs, F. H. Forcey, E. J. Herman, W. M. Zerbe, Chas. M. Irvin, Mrs. J. M. Harman, H. D. Betts, Mrs. M. Sherley, Mrs. Jane Hunt, Geo. Klahue, Mrs. H. F. Focht, Jacob Kirchner, Rev. H. S. Rhoads, E. C. Woodward, Miss Lizzie Bickel, H. K. Smith, Mrs. J. D. Richards, Clement Fickes, Geo. H. Unger, Geo. W. Reisner, Louie C. Price, Mrs. Susie Greaver, J. B. Smith, Frank Bright, Geo. B. McMasters, J. E. Wagoner, Mrs. John H. Staib, Mrs. Geo. Wies, Miss M. L. Bell, J. F. Auch, Mrs. Sara D. Beitler, Mrs. Jacob Kritter, Mrs. C. A. Weaver, Mrs. J. W. Hartman, Miss Eliza A. Oberholtzer, Alex Thompson, Mrs. Emil Becker, Mrs. G. P. Lauer, Mrs. Walter Ransom, Mrs. Peter Herman, Wm. Berger, Mrs. E. L. Cake, Mrs. Sarah Barnett, Mrs. Cyrus Kennedy, P. C. Baugher, Chas. L. Stauffer, Mrs. A. E. Shipe, Edward Auger, Mrs. G. H. Appell, Mrs. Joseph Blank, Miss Emma O. Burket, Mrs. John Clark, Mrs. W. H. Cramer, Mrs. Chas. Farr, Mrs. J. G. Funk, Mrs. Oscar Fyler, L. L. Heinrich, Miss Bessie Heisler, Geo. E. Hill, Mrs. R. H. Jamison, F. D. Kurtz, Mrs. Edward Ray, Miss Jennie Taylor, Mrs. Mary Vetter, Mrs. John E. Warmbrod, Mrs. W. M. Wentzel, Mrs. F. W. Wilham, Rev. E. M. Morgan, Mrs. J. H. Myers, Rev. Frank J. Matter, Mrs. G. F. Leber, Miss Jannetta Wertz, Mrs. Jennie Walters, Wm. H. Machtley, Mrs. Chas. Barnhart, Mrs. John Lowry, J. H. Way, David Rayman, Mrs. R. W. Miller, Miss Ora M. Zimmerman, Mrs. L. G. Saylor, Mrs. C. Beck, David Benfer, A. J. Follmer, Mrs. S. A. Caufield, Mrs. Ada Kautz, Mrs. Geo. Ginder, Mrs. Albert Leckey, Dr. A. E. Fichtner, Emma C. Hauser, John W. Dignan, Mrs. H. K. Miller, Mrs. P. S. Fisher, Miss Anna P. Wentroth, Mrs. Albert M. Masters, Albert Berkey, Wm. Leckey, Mrs. Elizabeth Raub, Rev. D. S. Lentz, Mrs. W. D. Wise, Mrs. W. E. Swartzentruver, Mrs. J. J. Penrod, Mrs. J. Webster Shank, Mrs. Anna McFeaters, W. L. Trail, Mrs. John Keeler, Mrs. J. P. Lohr, Miss Mabel E. Shumaker, Wm. A. Falstick, Mrs. J. C. Neff, Geo. Sayers, Mrs. Harvey J. Specht, W. P. Spangler, Miss Caroline Fry, Mrs. Frank Ayers, Mrs. Charles W. Shaffer, Mrs. Chas. Kifer, Mrs. Albert Miller, Mrs. Edward Whipperman, Y. M. C. A. Calvin C. Naugle, John E. Moyer, Miss Anna Stouffer, Mrs. A. M. Zimmerman, Mrs. Harvey Miller, J. S. Rhoads, J. B. W. Stufft, Mrs. William Stutzman, O. J. Coleman, Mrs. Harvey Will, Wm. M. Rhoads, Mrs. H. E. Walker, Mrs. Abe Stutzman, L. C. Long, Isaac Holder, Mrs. L. L. Dawson, Mrs. M. Weighley, Mrs. Jacob Straub, Mrs. Earl M. Brouse, Lewis Bentzel, John H. Wolf, D. P. Knisely, Mrs. Solomon Mock, Mrs. Harry C. Kling, Mrs. Sadie Hynick, Mrs. W. S. Kerper, Miss Katharine Summers, G. F. Schmucker, C. A. Nickolas, Mrs. John E. Vogle, J. G. Bender, Mrs. F. F. Smith, Mrs. C. J. Long, J. Wesley Ross, J. E. Good, Herman Shaffer, N. E. Dickey, W. T. Miller, Mrs. Samuel Kistler, Mrs. H. Stahl, H. B. Bender, Mrs. G. W. Gorsuch, Mrs. Ernest Suckling, Mrs. Emma Noel, G. C. Hite, James Hutchison, Mrs. Gasper S. Roony, C. H. Shockey, G. W. Lindsay, H. M. Hull, Mrs. F. D. Young, Mrs. W. S. Hostler, Mrs. Jane Keasy, Mrs. Chas. Reichard, S. W. Shearer, Mrs. H. B. Beers, Mrs. Eliza Fleming, Geo. W. Parker, Thomas Gallagher, Mrs. Noah J. Myers, Mrs. Thomas G. Roberts, Mrs. Frank Adams, Mrs. S. A. Schrum, Mrs. Dorsey Walford, Mrs. Mary Berkebine, Mrs. Herman Shaver, Mrs. C. A. Byers, Mrs. John Shirey, Ralph Porch, S. B. Kinzy, Mrs. D. M. S. McFeaters, Harry L. McKee, Mrs. S. L. Wright, Simon Berkey, Mrs. F. T. Moser, J. G. Stooss, W. F. Hoffa, Mrs. Elizabeth Jones.

WEST VIRGINIA.

J. M. Bruhm, Rev. S. S. Adams, Mrs. Chas. Hill.

Marriage.

FILES-STUCKY. At the Lutheran parsonage, Williamsport, Md., by Dr. D. Upton Bair, on Tuesday evening, September 20, Benjamin F. Files and Miss Ella Stuckey, both of Jones Springs, W. Va.

Obituaries.

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

WEITZELL. John E. Weitzell, who has been for many years a member and active worker in Trinity Lutheran church and Sunday-school at Wrightsville, Pa., passed away on Sunday morning, September 25th, 1910, in his 83d year of age.

STAKEMILLER. At Mount Carroll, Ill., Mrs. Elizabeth Stakemiller passed peacefully to her heavenly home, September 27, 1910, at the age of 84 years, 8 months and 9 days.

She was born in Cumberland, county, Pa., January 18, 1826. She was married July 18, 1844, to William Stakemiller, and came to Illinois in 1855. She, with her husband, who died in 1903, was a charter member of the First Lutheran church for over fifty years. One brother, three sons, one daughter, thirteen grandchildren and eleven great-grandchildren still survive. She was beautifully patient during five long years of helplessness, and was most lovingly cared for by her son, William K., and family. The funeral was conducted by her pastor, Rev. J. E. Maurer. J. E. M.

Acknowledgments.

FOREIGN MISSIONS.

Receipts of the Board for September, 1910.

B. C. Bowman, treasurer Olive Branch Synod, general fund, $290.12; Sunday-school, First church, Louisville, Ky., proteges Nos. 134, 135, 136, 137 (N. S.), India, $84.88, and protege No. 29 (N. S.), Africa, $15—total, $390; Young People's Society, St. John's church, Waterloo, Canada, protege No. 112 (N. S.), India, $25; Prof. J. G. Traver, D. D., treasurer New York Synod, general fund, $200; John P. Springer, treasurer Central Illinois Synod, general fund, $29; St. John's church, Sterling, Ill., Chirala church fund, $106; Rev. F. Bahr, treasurer Wartburg Synod, general fund, $229.34; Bethany Y. P. S. C. E., Pittsburg, Pa., protege No. 630, $15; Rev. Albert Bell, treasurer West Pennsylvania Synod, general fund, $742.50; C. E. Society, Seven Valleys, Pa., protege No. 719, $25; St. Matthew's C. E. Society, Hanover, Pa., Sattenapalli Taluk, $5; St. Paul's C. E. Society, Littlestown, Pa., protege No. 691, $7.50; C. E. Society, New Oxford, Pa., Sattenapalli Taluk, $5; Miss Sadie Walck, "First Seventy for India," $15—total, $800; Miss Edith Shank, Sattenapalli Taluk, $5; Miss Grace Shank, Sattenapalli Taluk, $5; Jos. H. Miller, M. D., treasurer Nebraska Synod, general fund, $195.42; St. Mark's church, Omaha, Neb., support of two schools in India, $24—total, $219.42; J. W. Kahler, treasurer Miami Synod, general fund, $100: Walnut Hills church, Cincinnati, Ohio, Chirala church fund, $18.43; Prof. J. G. Traver, D. D., treasurer New York Synod, general fund, $564.70; Sunday-school, First church, Albany, N. Y., protege No. 743, $25; Y. P. S. C. E., First church, Albany, N. Y., protege No. 628, $30; Mrs. Mellissa L. Diefendorf, protege No. 541, $30; Zion Y. P. S. C. E., German Valley, N. J., protege No. 371, $15; St. Paul's Sunday-school, Red Hook, N. Y., protege No. 166, $25; Zion Sunday-school, New Germantown, N. J., protege No. 167, $25; B. L. Fredendall, protege No. 104 (N. S.), India, $30—total, $744.-

70; church at Waterloo, Ontario, Canada, hospital at Rentachintala, India, $53.30; Mrs. M. L. Diefendorf, special for protege No. 541, $2; Mrs. R. Ellie Harpster, protege No. 681, $5; John P. Springer, treasurer Central Illinois Synod, general fund, $49; St. Mark's Y. P. S. C. E., St. Louis, Mo., protege No. 23 (N. S.), Africa, $15—total, $64; Rev. C. L. Fleck, treasurer East Pennsylvania Synod, general fund, $1,170; St. Matthew's Y. P. S. C. E., Reading, Pa., protege No. 545, 30—total, $1,200; Wm. T. Horton, treasurer Central Pennsylvania Synod, general fund, $680.05; Y. P. S. C. E., Boonville, Pa., Sattenapalli Taluk, $5—total, $685.05; Trinity Sunday-school, Yankton, S. Dak., protege No. 132 (N. S.), India, $7.50; St. John's Y. P. S. C. E., Mahanoy City, Pa., Sattenapalli Taluk, $10; J. E. Tressler, protege No. 60 (N. S.), India, $30; Rev. J. O. Simon, treasurer Northern Indiana Synod, general fund, $242.17; Eberhardt church, South Whitley, Indiana, Sattenapalli Taluk, $5; Messiah church, Constantine, Mich., native worker No. 141 (N. S.), India, $30; Luther League, Christ church, Ft. Wayne, Ind., Sattenapalli Taluk, $5; Zion church, Zion pastorate, Mich., Sattenapalli Taluk, $2.50.

Total receipts for the month of September, $5,228.41. Of this amount $5,001.18 is for the general fund, $47.50 for Sattenapalli Taluk, $2 for protege No. 541 (special), $124.43 for Chirala church fund, and $53.30 for Rentachintala Hospital. Respectfully submitted,

L. B. WOLF, *General Secretary.*

Baltimore, Md., September 30, 1910.

Church Notices.

SYNODS.

Maryland Synod.

The ninety-first annual convention of the Synod of Maryland will be held in Trinity Lutheran church, Smithsburg, Md., Rev. Ferdinand Hesse, pastor. The first session will be held Thursday evening, October 20th.

JOHN C. BOWERS, *Sec'y.*

Iowa Synod.

The Synod of Iowa will meet in Trinity church, Tipton, Iowa, Rev. J. Kent Rizer, pastor, October 20-25, 1910. All candidates for ordination are requested to present themselves before the committee at the above-named place on October 20th.

W. LUTHER BRIGHT, *Sec'y.*

Olive Branch Synod.

The 63rd annual convention of the Synod of Olive Branch will be held in the Shelby county, Ind., charge, the Rev. H. B. Shank, pastor, beginning Tuesday evening, October 18th. All who expect to attend will notify Rev. H. B. Shank, Edinburg, Ind., R. F. D. No. 1, at least one week prior to the meeting of synod. Conveyances will meet delegates at Edinburg and Flatrock, provided due notice is given specifying the time and place of arrival.

THOMAS A. ESTELL, *Sec'y.*

Northern Illinois Synod.

The 60th annual convention of the Synod of Northern Illinois will be held in Unity Evangelical Lutheran church, corner Magnolia and Belmoral avenues, Chicago, Ill., Rev. David A. Davy, pastor, October 21-25, 1910. Delegates and visitors will please notify the pastor *loci* of attendance not later than October 14th. A meeting just previous to the opening of synod will be held on Friday afternoon from 3 to 5 o'clock to discuss the Layman's Movement and Lutheran Brotherhood. Delegates, as well as other men of the church, are urged to be present.

PHILIP H. R. MULLEN, *Sec'y.*

Miami Synod.

The 67th annual convention of the Synod of Miami will meet in St. Mark's Lutheran church, 8th and Monroe streets, Newport, Ky., October 17-20. All who expect to attend the synod and desire entertainment are requested to report to the pastor *loci*, Rev. H. W. Hanshue, not later than October 10th. Those who have any contributions to make to the exhibit of printed matter, etc., should send it to the pastor *loci* before the meeting of the synod. The examining committee will meet on Monday, October 17th, at 10 a. m. All applicants for ordination should send their names to the chairman of the examining committee, Rev. J. F. Shafer, D. D., Delaware, O.

B. W. ZIEGLER, *Sec'y.*

MISSIONARY CONVENTIONS.

Iowa Synod.

The 36th annual convention of the Woman's Home and Foreign Missionary Society of the Iowa Synod will be held in the lecture room of the Methodist church in Tipton, Iowa, on October 20-22, 1910.

MRS. H. F. MARTIN, *Rec. Sec'y.*

Olive Branch Synod.

The 29th annual convention of the Woman's Home and Foreign Missionary Society of the Olive Branch Synod will be held in the St. George's church, Edinburg, Ind., October 19th and 20th, 1910. Delegates to same will kindly fill in and forward credentials as soon as possible.

MRS. J. L. GORE, *Rec. Sec'y.*

West Pennsylvania Synod.

The 29th annual convention of the Woman's Home and Foreign Missionary Society of the Synod of West Pennsylvania will be held in Shippensburg, Pa., October 19 to 21, 1910. Delegates will please be prepared to give two-minute verbal reports during the first session, Wednesday afternoon. Names of delegates should be sent to Mrs. R. H. Duke, Shippensburg, Pa., about October 5th, for entertainment.

East Pennsylvania Synod.

The 31st annual convention of the Woman's Home and Foreign Missionary Society of the Synod of East Pennsylvania will be held October 19-21, 1810, in St. John's Lutheran church, Steelton, Pa., Rev. M. P. Hocker, pastor. All societies are urged to send delegates. Credential cards are to be sent to Mrs. John W. Conrad, 171 Lincoln street, Steelton, Pa.

B. B. HARKER, *Sec'y.*

Northern Indiana Synod.

The 28th annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Northern Indiana will be held in Grace Lutheran church, Elkhart, Ind., Rev. F. A. Dressel, pastor, October 18th, 19th and 20th. It is requested that the names of all delegates and visitors be sent to Mrs. A. W. Tickert, West Franklin street, not later than October 4th. Take a West Marion car, upon arriving in the city, to 9th street, where the church is located. Delegates will there be assigned to places of entertainment. MRS. M. L. WEBB, Sec'y.

Adams County Conference.

The fall session of the Adams County Conference will be held in the First Lutheran church of New Oxford, Pa., Rev. George N. Lauffer, president and pastor *loci*, on October 24th and 25th, 1910.

E. STOCKSLAGER, *Sec'y.*

Northeast Conference.

The 3d annual Sunday-school and Young People's convention of Northeastern Conference of the Allegheny Synod will be held at Grace chapel, South Altoona, October 17th, 18th and 19th, Rev. E. R. McCauley, D. D., pastor *loci*. Pastor and one delegate from each school and society in the conference entitled to membership. Entertainment will be provided for only those who notify Mr. R. W. Black, Altoona, R. F. D., before Sunday, October 16th. Delegates arriving over Branch Road get off at South Altoona Station. From Altoona station take Eldorado car and get off at Knickerbocker corner and Sixth Ave.

RALPH H. BERGSTRESSER, *Sec'y.*

Luther League of Pennsylvania.

The 17th annual convention of the Luther League of Pennsylvania will be held in Zion church, Meyersdale, Pa., October 22, 23, 24, 1910. First session opens on Saturday afternoon at 2:30. Send credentials for entertainment to Mr. Chas. H. Dia, Meyersdale, before October 15th. Additional credential blanks can be secured from Mrs. B. B. Harker, 438 W. Queen Lane, Germantown, Phila.

Olive Branch Brotherhood.

The Olive Branch Synodical Federation of the Lutheran Brotherhood will convene in the First Lutheran church, Columbus, Ind., Rev. G. E. Harsh, pastor, on Monday evening October 17th, one day previous to the meeting of synod. All delegates will notify the pastor of their coming, and arrive in time for the Brotherhood dinner at 6 o'clock. Delegates to synod, as well as representatives of brotherhoods organizations, are invited to be present.

THOMAS J. QUINN, *Cor. Sec'y.*

The Markets.

The Philadelphia Markets.

PHILADELPHIA, Oct. 10, 1910.

WHEAT dull and weak; No. 2, red, in export elevator, 97a98c.; No. 1, Northern export elevator, $1.21a1.22.

CORN steady but quiet; No. 2, yellow, for local trade, 59½a60c.

OATS steady, fair demand; No. 2, white, natural, 39a39½c.

BRAN quiet but steady; winter in bulk, $23; spring, in sacks, $22a23.

REFINED SUGARS steady; powdered, $5.10; granulated, $5; Confectioners' A, $4.80; Keystone A, $4.75.

BUTTER firm, fair demand; extra Western creamery, 32c.; extra nearby prints, 33c.

EGGS firm, good demand; Penn. and other nearby firsts, free cases, 28c. at mark; do. current receipts, in returnable cases, 26c. at mark; Western firsts, free cases, 28c. at mark; do. current receipts, free cases, 26c. at mark.

LIVE POULTRY firm and higher; fowls, 15a17c.; old roosters, 12a13c.; spring chickens, 15½a17c.; ducks, 15a16c.; geese, 14a15c.

POTATOES steady, fair demand; Jersey, choice, per basket, 30a35c.; do. No. 2, do., 15a20c.; Penn., per bushel, 55a60c.; New York, do., 45a50c.

FLOUR dull and weak; winter, clear, $4a4.25; straight, $4.25a4.50; patent, $4.75a5.25; Kansas, straight, sacks, $4.75a5; spring, clear, $4.35a4.60; straight, $5a5.25; patent, $5.50a5.75.

HAY firm, good demand; new timothy, No. 1, large bales, $20a20.50; No. 1, small bales, $20a20.50; No. 2, $18.50a19.50; No. 3, $15a16; new clover, mixed, No. 1, $16a19; No. 2, $13a14.

The Cattle Market.

Receipts for week ending Saturday evening, October 8: Beef cattle, 3,194; sheep and lambs, 11,881; hogs, 4,051; calves, 1,419.

BEEF CATTLE—Values were a fraction lower, and stock of the Virginia, Kentucky, Ohio and West Virginia brands. Trade, though slightly improved, was not of an active character. The choicest calves ruled steady under a fair clearance. Cows closed weak and little sought after. Quotations: Steers, average best, $6.37½a6.50; choice, $6.12½a6.25; good, $5.75a6; medium, $5.25a5.50; common, $5a5.12½; bulls, $4a4.50; fat cows, $3.50a4.50; thin cows, $2.50a3; milch cows, common to choice, $40a65; veal calves steady; exceptional lots, $9a10.50; good to choice, $8.50a8.75; medium, $6.50a7; common, $5a6; Westerns, $5a7; grassers, $3.50a4.50.

SHEEP AND LAMBS—Offerings were entirely sufficient and rather liberal, the better grades keeping steady with a satisfactory absorption, while common grades moved very slowly. Quotations: Sheep, wethers, extra, $4.75a5; choice, $4.25a4.50; good, $4a4.25; medium, $3.50a4; common, $2a3; ewes, heavy, fat, $4a4.50; lambs, extras, $7.25a7.50; good to choice, $7a7.25; medium, $6.50a7; common, $5a6.

HOGS—Firm conditions prevailed, arrivals being disposed of at a uniform straight rate. Quotations: Western, as to size and quality, $13.

CITY DRESSED STOCK—This market was steady on all desirable meats, with inferior stock dull and easy. Quotations: Steers, $9.50a11.50; Texts steers, $7.50a8.50; cows, $5a7; veal calves, $13a15; extra calves, $16; Westerns, $10a12; grassers, $8a10; country dressed, $10a14; extra, $14.50; sheep, $8a9; extra wethers, $10; lambs, $12a13; extra lambs, 14; hogs, $13.

A Free Trip to Florida.

Do you want to own a home and farm in Florida? Florida's fertile semi-tropical acres offer vast opportunities.

MAXVILLE FARMS—the best lands in Florida—are located in Duval County, 18 miles from Jacksonville (the best market and most rapidly-growing city in the South), on the main line of the Seaboard Air Line Railway. Soil—Black loam with clay sub-soil, adapted to the growing of all fruits and vegetables. It is equal to Western land for corn, hay, oats, potatoes, cattle and hogs, and as good as the South affords for cotton, sugar cane and other staple crops. These fertile semi-tropical acres produce 2 and 3 crops on the same land each year and will yield greater profit per acre than land in other states costing from $100 to $300 per acre.

Do you want one or more of these Farms? Do you want to see for yourself that what we say is true? You can secure a Maxville home for comfort and a Maxville farm for profit on reasonable terms. We furnish round trip ticket absolutely free. No obligation assumed by you. We want to sell good farms to responsible people; no others need apply. Ours is a strictly business proposition. Write for descriptive booklet and ticket. Give references, bank if possible.

Maxville Farm and Development Company

205 Hogan St., Jacksonville, Fla.

Science and Health.

CAUSES OF HEADACHE.

In considering the subject of headache we should never lose sight of the fact that we are studying merely a symptom and not a disease. Pain, and especially the pain under consideration, is a danger signal set by nature to warn the sufferer that a deep-seated malady threatens the body. A celebrated physician once called pain "the prayer of a nerve for healthy blood." No truer saying was ever uttered. A sufferer from headaches that recur and persist, should always consult a competent physician, and give him an opportunity to make a careful study of the case. The cause may not be at once apparent; both sufferer and doctor may have their patience sorely tried, but time and a thorough study of the case, eliminating different possible causes, will finally develop the real cause and point the road to a radical cure. To understand the difficulties in the way of diagnosis in the cause of headache one should know how many different kinds are recognized and described by medical writers: Anaemic headache; hyperaemic or congestive headache; nervous or cerebral headache, which is subdivided into two kinds—cerebro hyperaemic and cerebro anaemic headache; toxic headache; sympathetic headache; bilious headache; and organic headache.

Headache may be caused, first, by diseased conditions of the blood; second, by nervous irritation; third, by inflammation of the nerves of the head or tissues adjacent to them. The last cause is the most infrequent, and is scarcely possible to discuss in an article of this character. Briefly, however, I would say it can be generally distinguished from the other two, both of which are irritative conditions, by the fact that pressure over the aching parts increases the pain, while in the case of irritative headache pressure more or less relieves it. A medical axiom is: "The pain of inflammation is increased by pressure, while the pain of irritation is relieved."

The ordinary headache which is so extremely common among the inhabitants of our Atlantic seaboard towns is a combination of the first and second causes. It is the outcome of conditions affecting the nerves through impoverished blood containing poisonous matter absorbed from badly-digested food. So-called liver torpidity and the catarrhal affections due to our changeable climate also aid in effecting its spread. Nervous exhaustion, due to irregular and fast living, plays an important part in its causation. Nervous strain, especially of the eyes, and inflamed tissues about the internal bones of the nose, are special causes. Nerve irritation, which is but poorly understood by the general reader, is a prolific cause of so-called nervous headache.

To understand this, one should know that the nerves terminate throughout the body—in the muscles, on the skin and mucous membrane surfaces—in delicate, sensitive filaments and little round bodies called corpuscles, that affect the operations of the will or control involuntary functions such as digestion, the heart's action, etc. Continued irritation of these nerve terminals at any point in the system will cause headache.

I know of no more dangerous practice than to treat headache pain blindly with drugs, unless it be to treat insomnia with sedatives. Both lines of treatment lead to the abuse of anodynes and hypnotics, and as a usual thing result in a continued condition of invalidism.

One very common cause of headache, which, if not the only cause, is at least a great factor in it, and amenable to home treatment with medicine, is constipation. Of course, outdoor exercise is the best possible thing for permanent cure. It is very easy to relieve most forms of headache by means of the coal-tar derivatives, of which so many are in the drug market. These form the basis of the many headache cures found on the druggists' shelves. Their use is not entirely without danger, for they are powerful heart depressants if taken in doses of any considerable size.

After all, the best treatment for headache is preventive, and if we would all follow Kant's golden rule in disposing of each day, allotting eight hours for work, eight hours for play and eight hours for sleep, we would soon leave headaches and the ills attending them behind.—Dr. Cyrus Edson, in Ladies' Home Journal.

THE CONQUEST OF LOCKJAW.

The popular belief that a wound from treading on a rusty nail is very likely to cause tetanus is quite correct. This is not because it is a nail or is rusty, but because by lying on the ground it has become infected with the germs of lockjaw. Moreover, as the punctured wound caused by the nail bleeds but little and this blood dries up and excludes the air, the most favorable conditions for the development of tetanus exist, for, as Kitasota, the Japanese bacteriologist, proved, the absence of oxygen is most favorable to the growth of this germ.

The germ itself looks very much like a tack. So virulent is it that its toxin in doses of one 1,200,000th of a teaspoonful will kill a mouse. It has been found by experiment that the poison is carried up to the spinal cord, not by the absorbents or the blood-vessels, as are other poisons, but through the motor nerves themselves. Fortunately, an anti-poison or antidote has been developed, but so prompt is the action of the poison that in an animal, two minutes after the injection of a fatal dose of the poison, twice as much of the remedy is required as if it had been administered with the poison; after eight minutes ten times the amount, and after ninety minutes forty times the original amount is necessary. This antitoxin is entirely harmless.

As a result of antiseptic methods lockjaw is now almost unknown except after neglected wounds, instead of being terribly frequent as it formerly was. When it is feared, the antitoxin is used as a preventive, and when it has developed, as a cure.

In animals, for naturally horses suffer enormously more frequently than man, the same antitoxin is used. In 163 horses that had operations performed on them, but were protected by the antitoxin, not one developed tetanus, whereas of eight cases unprotected by the antitoxin, five developed tetanus. The result of all these experiments has been that what is known as Fourth-of-July tetanus has been enormously diminished, chiefly by the antitoxin used as a preventive.—Dr. W. W. Keene, in Harper's Magazine.

YOU CAN INTEREST HIM

Any Man Over Fifty.

You can interest any man over fifty years of age in anything that will make him feel better, because while he may not as yet have any positive organic disease he no longer feels the buoyancy and vigor of twenty-five nor the freedom from aches and pains he enjoyed in earlier years, and he very naturally examines with interest any proposition looking to the improvement and preservation of his health.

He will notice among other things that the stomach of fifty is a very different one from the stomach he possessed at twenty-five. The greatest care must be exercised as to what is eaten and how much of it, and even with the best of care, there will be increasing digestive weakness with advancing years.

A proposition to perfect or improve the digestion and assimilation of food is one which interests not only every man of fifty but every man, woman and child of any age, because the whole secret of good health, good blood, strong nerves, is to have a stomach which will promptly and thoroughly digest wholesome food because blood, nerves, brain tissue and every other constituent of the body is entirely the product of digestion, and no medicine or "health" food can possibly create pure blood or restore shaky nerves, when a weak stomach is replenishing the daily wear and tear of the body from a mass of fermenting half-digested food.

No, the stomach itself wants help and in no round about way either; it wants direct, unmistakable assistance, such as is given by one or two Stuart's Dyspepsia Tablets after each meal.

These tablets cure stomach trouble because their use gives the stomach a chance to rest and recuperate; one of Stuart's Dyspepsia Tablets contains digestive elements sufficient to digest 3,000 grains of ordinary food such as bread, meat, eggs, etc.

The plan of dieting is simply another name for starvation, and the use of prepared foods and new fangled breakfast foods simply makes matters worse as any dyspeptic who has tried them knows.

As Dr. Bennett says, the only reason I can imagine why Stuart's Dyspepsia Tablets are not universally used by everybody who is troubled in any way with poor digestion is because many people seem to think that because a medicine is advertised or is sold in drug stores or is protected by a trade mark must be a humburg whereas as a matter of truth any druggist who is observant knows that Stuart's Dyspepsia Tablets have cured more people of indigestion, heartburn, heart trouble, nervous prostration and run down condition generally than all the patent medicines and doctor's prescriptions for stomach trouble combined.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation

The Celebrated Effectual Cure without Internal Medicine.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of M. Fougera & Co., 90 Beekman St., N. Y.

Miscellany.

THE QUESTION OF HOME RULE FOR IRELAND.

The question of Home Rule for Ireland is one that interests Americans, especially those of Irish or Scotch-Irish extraction. It is well known that the Protestants of Ireland are almost solidly against the movement. The reasons for this are clearly set forth in a letter which recently appeared in the "Scotsman," by Rev. Samuel Prenter, D. D., ex-Moderator of the General Assembly of the Presbyterian Church in Ireland, and we herewith reprint part of it:

"Fully one-third of the Irish people are strong and resolute Unionists. The aggregate vote recorded in the recent elections demonstrate this. This third of the electorate can return only one-fifth of the parliamentary representatives—that is to say, about twenty members of parliament instead of thirty-four. How is this? Simply because they are so much scattered in helpless minorities over the South and West amongst the masses of the Nationalist population. But the Unionists are there, and they are the salt of the community. It is a great mistake to suppose that Unionism is a mere fad of the Northeast of Ulster. Unionism in Ireland spreads over the whole island, and it contains, in the first place, all but a negligible fraction of the Protestants of the country, and, in the second place, a very considerable proportion of the best of the Roman Catholics. If Home Rule is given to Ireland, what are you going to do with this solid and well-organized mass of Unionists? These men are proud of their connection with the empire. Their services to the empire, in war and peace, entitle them at least to just treatment. Is it statesmanship to deal with this loyal population just as if they were aliens and enemies?

"Again, as Mr. T. M. Healy brought out in his recent speeches in North Louth, the great bulk of the Home Rule members of parliament, including Mr. Redmond himself, are in the personal pay of an organization which gathers its subscriptions chiefly from America, and which has placed its finances under the administration of one of the Irish Roman Catholic bishops. If the party were dependent upon the liberality of the Irish people it would crumble to pieces in a twelvemonth. With the honorable exception of the small party of Independents who now follow the lead of Mr. Wm. O'Brien, men of means in Nationalist Ireland do not now go to parliament, and are extremely niggardly in subscribing for those who do. Should not British statesmen look beneath the surface into these things, and discriminate between a real and an artificial patriotism. I claim that Irish Unionists are and have been all through the real lovers of Ireland.

"But at the heart of this Home Rule movement in its entire development is undoubtedly the power of Rome. This is the true inwardness of the situation. If you take this organization out of Irish life, Protestants and Roman Catholics could live together on at least friendly working terms. But the priest is everywhere, and the Jesuit is everywhere. In an Irish parliament the hierarchy would be supreme, and they are not the men I take them for if they would not run their system on its own elementary and well-known principles. Hatred of England and adulation of Rome would dominate the whole situation. The scattered Unionists would quietly disappear and seek a shelter in other lands, and the last end of Ireland would be worse than the first.

"The fundamental mistake of English Liberal statesmen ever since the surrender of Mr. Gladstone has been to heal Irish economic and social ills by means of political remedies. Home Rule will heal nothing. It will not unite Irishmen, but it will hopelessly divide them. It will not develop the resources of the country, but hand over its government to an army of politicians. Above all, it would not conserve civil and religious freedom, but hand over the entire country to the sway of ecclesiastics who believe far more in the principle of authority than in that of liberty. Ireland is not unlike any other country in the world. Its economic evils must be cured by economic methods, its social evils by social methods, and its religious evils by religious methods. A political Morrison's pill like Home Rule is at the very best the remedy of despair, and cannot come from patient, wise, and constructive statesmanship."—Presbyterian Banner.

IN LIGHTER VEIN.

A Practical Honeymoon.

A stout, middle-aged woman and a small man past the meridian of life came into a railroad car at a small station in one of the western states. A drab poplin dress, trimmed with white ribbon and white lace, a huge drab and white hat, and white cotton gloves indicated that the woman was a bride, while the man's shiny black "ready-made" suit and white satin tie gave proof of the fact that he was the bridegroom.

After the train had gone some miles the man took a pipe from his pocket, and went forward into the smoking-car. Then the bride turned partly around, and entered into a conversation with a lady sitting in the next seat behind her. After a few preliminary remarks about the weather the bride said:

"I reckon that mebbe you have s'pishioned that I'm a bride. Somehow us brides allus give ourselves away so. Well, I'm a bride for the second time, and so is my husband. It's the second venture for both of us."

"Indeed," replied the lady politely. "I suppose you are on your wedding tour."

"Yes, we are. We're going back to M——, where we both came from, an' where my first husband and his first wife are layin' in the same cemetery. Yes, an' no one kin say that we've forgot 'em, or that we ain't showin' 'em respect, for we've got with us a mighty new pair o' tombstones that cost twenty-two dollars an' sixty cents each, that we're goin' to put up to their graves while we're on our honeymoon tower. If that ain't showin' 'em respect, I dunno what is."—Christian Endeavor World.

A Waiter who Waited.

A man who called himself George Arnold was before a police court judge on the charge of stealing a ride on a train to Dagupan.

"Where were you?" asked Judge Low, referring to his former place of abode.

"In Manila," was the reply. "I was waiting."

"Waiting for whom?"

"Just waiting."

"What were you waiting for?"

"To get my money."

"Who from?"

"The man I was waiting for."

"What did he owe it to you for?"

"For waiting."

"How did you start in waiting?"

"By beginning to wait."

"What do you mean? Explain yourself."

"I thought you knew I was waiting in a restaurant."

"Oh!" gasped the judge.—Philippines Gossip.

The Pedestrian in 1910.

Chug-chug!
Br-r-r! br-r-r!
Honk-Honk!
Gilligillug-gilligillug!

The pedestrian paused at the intersection of two busy cross streets.

He looked about. An automobile was rushing at him from one direction, a motor cycle from another, an auto truck was coming from behind, and a taxicab was speedily approaching.

Zip-zip! Zing-glug!

He looked up and saw directly above him a runaway air-ship in rapid descent.

There was but one chance. He was standing upon a manhole cover. Quickly seizing it, he lifted the lid and jumped into the hole just in time to be run over by a subway train.—Cleveland Plain Dealer.

DAME NATURE HINTS

When the Food is Not Suited.

When Nature gives her signal that something is wrong it is generally with the food. The old Dame is always faithful and one should act at once.

To put off the change is to risk that which may be irreparable. An Arizona man says:

"For years I could not safely eat any breakfast. I tried various kinds of breakfast food, but they were all soft, starchy messes which gave me distressing headaches. I drank strong coffee, too, which appeared to benefit me at the time, but added to the headaches afterwards. Toast and coffee were no better, for I found the toast very constipating.

"A friend persuaded me to quit the old coffee and the starchy breakfast foods, and use Postum and Grape-Nuts instead. I shall never regret taking his advice. I began using them three months ago.

"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have headaches. I have gained 12 pounds in weight and feel better in every way.

"Grape-Nuts make a delicious as well as a nutritious dish, and I find that Postum is easily digested and never produces dyspepsia symptoms."

"There's a reason."

Get the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Secular News.

Home.

Colonel Roosevelt was greeted by big crowds at Rome and Atlanta, Ga.

Charles F. Hughes resigned as Governor of New York to take his place on the United States Supreme Court bench.

The United States gunboat Princeton is on the way to Amapala, Honduras, to protect American interests in a prospective revolt.

The Tariff Board at Washington announced that it is not its intention to hold any public hearings at Washington or elsewhere.

President Taft ended the series of conferences with his Cabinet at Washington after pruning the governmental estimates for 1911 by $10,000,000.

The third case of cholera to reach New York developed in a passenger of the German-American liner Moltke. Other steerage passengers are still under quarantine.

The House of Bishops of the Episcopal Church, in general convention in Cincinnati, placed a strict interpretation on the so-called "open-pulpit" law, and declared it in no wise modified the Church's tradition.

The general triennial convention of the Episcopal Church in America was opened in Cincinnati, with about 100 bishops in attendance and clerical and lay delegates present from every diocese in the United States.

Justice William H. Moody tendered his resignation as a member of the Supreme Court of the United States, President Taft accepting it. A special act of Congress made possible Justice Moody's retirement on full salary.

Rewards aggregating $35,000 are now offered for the apprehension of the persons who wrecked the Los Angeles "Times" Building, presumably with dynamite, and the police expect to make important arrests soon in San Francisco.

John Dietz, the Wisconsin outlaw who has held Deputy Sheriffs at bay for a month, surrendered after his daughter had carried a flag of truce to the besiegers. Dietz and his son were wounded and a Deputy Sheriff was killed and another injured.

Beaudette, Spooner, Pitt and Graceton, Minn., were wiped off the map of Minnesota by the most terrible forest fire ever experienced by Minnesota settlers. The bodies of 75 settlers have been located, and it is thought that the death rate among the settlers will be upward of 300. Five thousand are homeless and the greater part of them destitute.

The International Prison Congress, in session at Washington, adopted resolutions advocating special public institutions for the confinement for long terms of inebriates; and approving the indeterminate sentence. European delegates who have fought the plan for 30 years were won over by noting the operation of the system in America.

Foreign.

Ex-President Madriz, of Nicaragua, who has been exiled from his native land, is on his way to Mexico.

Booker T. Washington had an audience with the King of Denmark, and was later dined at the palace by His Majesty.

The new Chinese Imperial Senate was opened at Pekin, which marks the first step toward a more popular government in the empire.

The lockout of 130,000 operatives by the English cotton mills was declared at an end when the operatives submitted to arbitrate the dispute.

Official reports show that the cholera in Russia is still raging with almost unabated fury. The total cases up to date number 205,418, with 95,963 deaths.

Premier Canalejas, of Spain, in further addressing the chamber, warned the Deputies that manifestations of Catholics on the one hand and workmen on the other would likely develop excitation of civil war.

Portugal has been proclaimed a republic, with Theophile Braga as president. The King, the Queen-Mother, the Queen Dowager and the Duke of Oporto escaped on a yacht and are under British protection at Gibraltar. There was some sharp fighting in Lisbon, for a couple of days, but normal conditions now prevail and the whole country supports the republic.

One of the first orders issued from Lisbon indicates that a drastic propaganda against the Catholic Church has already begun. The monks and nuns have been ordered to leave the country within 24 hours, and all religious orders have been warned not to wear their vestments in public.

"IT is not the revolution that destroys the machinery but the friction."
—HENRY WARD BEECHER.

THE famous preacher was right. It is friction that sends the engine to the scrap heap. Friction that wears out the wonderful machinery of the body. Nerves overwrought—the whole body at variance with health—sleeplessness, no appetite, indigestion, headaches, loss of ambition, thin blood, weariness—the danger signals of too much friction. But

Sanatogen
THE FOOD-TONIC

will reduce the friction and help make the revolution of daily life what nature and health intended it to be. It will revitalize and adjust the nervous system, tonic every function, produce the normal condition which makes life worth while.

SANATOGEN is a scientific preparation constituted of the very elements of cell and tissue—Albumen and Sodium Glycero-phosphate. It has the unqualified endorsement of all leading physicians. Ask your doctor about it.

Send for Dr. C. W. Saleeby's Book, "The Will To Do"

It is very interesting reading and contains some vital points about the nervous system and its relation to your every-day health that you ought to know. Dr. Seleeby's international reputation as a writer and thinker is your assurance that it is a book worth while writing for.
We will mail you a copy without cost upon receipt of coupon.

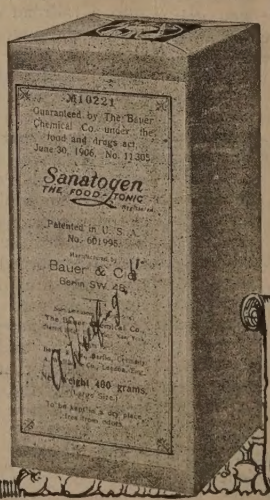
Sir Gilbert Parker
The popular Canadian novelist:
"I have used Sanatogen at intervals since last autumn with extraordinary benefit. It is to my mind a true food tonic, feeding the nerves, increasing the energy and giving fresh vigor to the overworked body and mind."

Lady Henry Somerset
The prominent social reform advocate, says:
"Sanatogen undoubtedly restores sleep, invigorates the nerves and braces the patient to health. I have watched its effect on people whose nervous systems have been entirely undermined, and I have proved Sanatogen to be most valuable."

A remarkable letter from the famous author of "The Heavenly Twins,"

Sarah Grand:
"I began to take Sanatogen after nearly four years' enforced idleness from extreme debility, and felt the benefit almost immediately. And now, after taking it steadily three times a day for twelve weeks, I find myself able to enjoy both work and play again, and also able to do as much of both as I ever did."

HON. J. O'H. PATTERSON,
Member of U. S. Congress:
"My personal experience with Sanatogen has been such that I am able to endorse the published opinions of members of the House of Commons and vote in favor of its use."


No 10221
Guaranteed by The Bauer Chemical Co. under the Food and Drugs act, June 30, 1906. No. 11305
Sanatogen
THE FOOD-TONIC
Patented in U. S. A. No. 601995
Bauer & Co
Berlin SW. 68
Contents 400 Grams

Sanatogen is sold in three sizes, $1.00, $1.90 and $3.60
Get Sanatogen from your druggist—if not obtainable from him, write

THE BAUER CHEMICAL CO.
504 Everett Bldg
Union Square New York

Coupon for Dr. Saleeby's Book
Name.....
Address.....
Druggist.....
Address.....